

Korean Church Growth

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Stagnation of Korean Church Growth and Prosperity Theology

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I. Introduction

Korean church once scored a splendid growth throughout 70's and 80's. In 90's, however, a halt in growth and a declination of its progressive phase have been experienced in the Korean church.

At the point of Korean liberation from Japanese Occupation, the sum of Christians in Korea was about 300,000. By 1965, the Christian population multiplied to 1.2 million, a quadruple of the figure from 20 years ago. According to an official accounts, it reached by 1975 to 3.5 million, and the sole population of Protestants in 1980 was summed to 7,180,000 in approximation: in 1990, it was reported to be about 12 million. As 90's proceeding, the progress has begun to decelerate, and its halt has been apparent ever since late 90's.

Based on the result of "A Research on Religious Situation and Mind of

Koreans," a nationwide survey taken by Korea Gallop in September of 1997 and participated by 1,613 adults, men and women over 18, one could find a progressive feature in the fact that Protestants in Korea surpassed Buddhists in population. In that data, however, the momentum of growth existed in 80's is no longer detected. Actually, some would report rather a declination than a simple halt in growth.

What are the reasons for the recent slowdown of church growth in Korea? Prior to discuss the matter of stumbled betterment, we must introduce a study on causes of previous development that would aid our perception on declining factors in present.

II. Korean Church Growth and its Reasons

An attempt for its explanation requires multiple analyses.

The premise is that we perform analyses on both developmental factors and slowing-down factors in Korean church growth. Drawing attentions of global churches, many professional interpretations and explanations on reasons of growth have been flooding out until now.

There are many factors which contribute to rapid growth as listed in following: consistent prayer movements since the evangelical revival in Pyong-Yang, 1907; surprising human resources for evangelization — including overflowing graduates educated in and produced from numerous theological seminary under professors of top-ranking qualities in the third world after their education in the U. S. and Europe; the easy acceptance the Gospel by people, possibly characterized by the fact that over 50% of the entire rural population had been relocated to Seoul due to modernization, and they were much exposed to anxiety and changes in traditional mode; the extraordinary influence from evangelization of military, resulting Christian soldiers more than 50 % of its entire population; the formation of Christian power, demonstrated in Yo-ui-do evangelistic rallies consistently held over periods of two decades; wholehearted evan-

gelic movements by para-churches, such as CCC, IVF, UBF, and Navigator; consistent researches, training and devotion of ministers for the Korean church growth; and so forth.

III. Stagnation of Korean Church Growth and its Reasons

Then, why did the Korean church, even after her rapid growth as such, experience slowdown and halt in growth? Recently, there have been active discussions in various viewpoints concerning the above question. In this paper, the counter-effects of the prosperity theology will be specially examined among many other reasons for the halted growth. Why the prosperity theology? Once studying its negative effects, one may think about their connection to the spiritual downhill of the Korean church. The reasons for gradual slowdown of church growth, since late 1980's, may be found in the spiritual depression resulted by the escalation of the prosperity theology. Especially influenced by the prosperity theology, the conservative church — the majority of Korean church — cannot enjoy a relief of their responsibilities for the spiritual depression today.

Liberalism often has been accused for the declination of previous American church. Accusing the prosperity theology, however, is never heard yet. Probably, it is because the most leaders in the prosperity theology are the super-sized-church pastors who being evangelical oppose against liberalism. In such aspect, it is the same to the Korean church. The prosperity theology chopped off the nerve of spiritual growth, and accelerated secularization of the Korean church. For a while, the Korean church has suffered a fever of materialism and cherished growth-oriented priority which are based on the prosperity theology rooted in "we-can-do" spirit under the slogan, "*Chal-Salra-Bosae* (Let Us Earn Prosperity)," of *Sae-Ma-UI* movement. The priority in successful ministry conceived a low-quality ministry in which they would justify their means to an end. Prosperity and spirituality do not necessarily come into a conflict each other. Needless to say, no one can say that a rich pastor is

smoffett korchgro.sum

Rapid Church Growth in Korea: A Quick Survey
Samuel Hugh Moffett

I. The Statistics

When my father went to Korea in 1890 less than 1 Korean in 1,000 was a Christian. When I was in school there in 1930 the figure was 1 in 50. When I went back in 1955 it was 1 in 20; and today it is claimed, dubiously, to be 1 in every 3 Koreans.¹

But comparisons of growth ^{of denominational communities within the Christian family} ~~within the Christian community~~ reveal how unevenly it is distributed, as this chart shows:²

| | <u>1900</u> | <u>1940</u> | <u>1950</u> | <u>1980</u> | <u>1994*</u> |
|---------------------|--------------|--------------|--------------|--------------|--------------|
| <u>Catholic</u> | 42,400 | 150,000 | 257,668 | 1,321,000 | 3,294,000 |
| <u>Protestant</u> | 18,081 | 372,000 | 600,000 | 5,809,000 | 15,055,000 |
| <u>-----</u> | <u>-----</u> | <u>-----</u> | <u>-----</u> | <u>-----</u> | <u>-----</u> |
| <u>Presbyterian</u> | 12,599 | 280,000 | | 2,679,401 | 9,000,000 |
| <u>Methodist</u> | 5,667 | 61,509 | | 733,975 | 1,313,035 |

¹ The claim of 1 in 3 is from the Hankuk Yonkam 1995, for 1994 (see chart below, reporting the church bodies' self-claims. It may not be as dubious as it appears, but 1 in 4 would be nearer. See the Gallup-related poll on religion in Korea in 1992 reporting 27% professing Christianity (19% Protestant, 7% Catholic), and 28% Buddhist. (Princeton Religion Research Center, Emerging Trends, (Jan. 1993). The margin of error was put at 3%.

² Figures are for total adherents, adapted from M.Nelson in Acts Theological Journal, (Seoul, 1991), p. 86, with 1994 update from 1995 Chongkyo Yonkam, (Seoul, 1995); and adaptations from Annual Reports of Presbyterian, and Methodist missions, and the Catholic Conference of Korea. But further adjustment should be made using the 1993 Gallup Poll just mentioned. Also, earlier Gallup-related polls had reported in 1982 that 29% were Buddhist and 20% Christian (Protestants 16%, Catholics 4%); and in 1983 that of Korean young people between 18 and 24, 30.4% were Christian (Protestant 24.3% and RC 6.1%), and only 12.1% Buddhist (Newsletter, R.A.S. Korea Branch, 6/20/83.; and cf. R. Cameron Hurst, III, in UFSI Reports (Hammer, NH), 1983/No. 26, p. 6. See also Roy Shearer, Wildfire: Church Growth in Korea, (Eerdman's, 1966); A. W. Wasson, Church Growth in Korea, (IMC, 1934); Gabriel Gap-Soo Lee, Sociology of Conversions...in Korea, (Ph.D. diss. U. of Michigan, 1963); and H. Rhodes, History of the Korea Mission, Presbyterian [Northern], (Seoul: 1934). The 1940 figure for Korean Presbyterians is estimated by doubling the number of communicants. (Report, Presb. USA Bd. F.M., 1940, p. 150).

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Statistics such as these, however, call for two important caveats. 1. Church statistics are notoriously soft. (The asterisk for 1994 indicates questions of credibility). And 2. Numbers are not the defining sign of growth in the church. They are the most measurable sign, and are important as indicating a factor with potential for influencing a whole national culture. But measuring church strength by size is like diagnosing a man's ~~one's~~ ^{ones} health by his height.

So I am tempted simply to stipulate that Christianity has grown astonishingly in Korea, and go on to the more significant question: not how many Korean Christians, but why so many? Why, in half a nation, in what is statistically the least Christian continent in the world, is there such a large community of Christians in South Korea? Reduce the claimed figures by 15% and it is still ~~be~~ astonishing. The world's largest Presbyterian, Methodist and Pentecostal congregations are all in Seoul, Korea. Why? In trying to answer that question, my focus will be on the largest Korean Christian segment, the Presbyterians, not without attention, however, to a wider perspective.

II. What made it grow?

If it is difficult to measure the numerical growth, how much more so to determine why Korean Christianity grew. I can only describe where and when the rapid, sustained growth began, and outline eight periods of rapid and slower advance, with suggestions as to what made the difference. I will reluctantly use total adherents as the base measure. It is less accurate than communicant membership but is widely used for comparing religions:

- | | |
|--|---|
| 1. Rapid growth, 1895-1910 | 5. Third ^{WJK} decline, 1940-54 |
| 2. Decline, 1910-20 | 6. Then, in South Korea, |
| 3. Second rapid growth, 1920-25 | 7. Rapid advance, 1954-90 |
| 4. Second ^{WJK} decline, 1925-30 | 8. Slowdown 1990- |
| 5. Third ^{WJK} advance, 1930-40 | |

1. First rapid sustained growth (1895-1910). Beginning in the north in 1895/96, Presbyterians reported growth spreading "like wildfire". Adult communicant growth in the first five years rose from about 73 to nearly 4,000 by 1900; and in the next ten years, multiplied by ten to 42,000 in 1910. In this period Protestants first gained the numerical lead over Rome in the number of total adherents, a dramatic reversal from a ratio of 2.3 Catholics to 1 Protestant, to 2.3 Protestants to 1 Catholic (in 1900 42,000 RC to 18,000 P; in 1910 167,000 P to 73,000 RC).

The reasons for this, I will suggest, fall into 3 categories: the socio-political context, the missiological methods, and the nature of the Korean church community.

The social, political and religious context. In one short turbulent half century from 1900 to 1950, Korea lost its

independence, its national identity and half of its territory. It was the colonial period at its height. The Yi dynasty tottered to its end. Japan swaggered in. But in two important ways Korea's experience differed from that of most of the rest of the third world. In Korea the colonialism was Asiatic, not western. And in Korea the old traditional national religions more obviously lost their credibility as symbols of divine favor and national social stability. So since most westerners in Korea were American missionaries, westerners, and obviously not Japanese, they were more easily accepted as friends, not exploiters; and their new religion came with a promise of hope, *for this life* ~~eternal~~ hope, not despair.
as well as the next,

The Christian missions. The Protestant approach to the opportunity was a complex union of sensitive adaptation to selective elements of Korean traditional culture, and firm opposition to elements deemed contrary to the New Testament norm. Missionaries lived in Korean-style homes; itinerated widely in country villages; adopted a Korean name for the God of the Bible, and rapidly translated it not into Chinese characters but in Korea's own phonetic alphabet which had been abandoned by the upper classes as "fit only for women and children".

In apparent conflict with such adaptations, mission policy was not so accommodating toward Korea's old religions. It did seem to reject them all as pagan, but it was not so inflexible as to be unable to discern bridges of acceptable accommodation to traditional patterns where such were Biblically and theologically justified. As actually practiced this uneasy tension between condemnation and adaptation promoted growth. Like Confucianists the missionaries respected learning. "Wherever I plant a church," said one missionary, "I want to start a school." Like Buddhists Christians sought purity and promised a future life. Like shamanists they accepted without secular doubt a world of spirits beyond this world of matter.

Critics have therefore accused the early missionaries of being as authoritarian as Confucianists, and as superstitious as Buddhists and shamanists. But in fact their honest recognition of important differences between the old ways and the Christian new way triggered a cultural revolution. The missions became a major factor in the modernizing of Korea. For the young, they battled for education for all, rich and poor, aristocrats and butchers, men and women. For women they were liberators from Confucian patriarchy. And at several critical turning points Christians were brave enough to stand up against their government, even while it was still Korean.

The Nevius Plan. The missionaries, and particularly the Presbyterians, credited much of the rapid growth to their timely adoption of a mission policy called the Nevius Plan in 1890, timely because missionary strategy had not yet crystallized.

Though usually described as the "3-self policy" (self support, self government and self propagation), the Korea missionaries placed greater emphasis upon a more basic foundational standard: the Bible. To support the numerical growth of the churches they created a nationwide network of annual Bible classes, fed by regular Bible teaching in the congregations. Within little more than 20 years, this powerful combination produced in 1907 an independent self-governing Korean Presbyterian church, with a financially self-supporting body of church members, and a contagious enthusiasm for Christian witness that was accredited by a life-style to match. It also raised the literacy levels of the nation, for to be Biblical, Christians had to learn to read.

Whether or not the Nevius Method was a key factor in the growth can be debated, but it does not seem a coincidence that the only denomination to adopt it formally and practice it conscientiously soon became the largest. By 1910 the reported figures for adherents stood at: 140,158 Presbyterians, 73,517 Catholics, and 70,525 Methodists. Percentage increase from 1900 to 1910 was 73% for Catholics; 825% for Protestants, whose increase, however, was from a much smaller base.

But many Protestants believed that there was one more important factor for the growth in this period that they insisted must not be overlooked. That was the great Korean revival of 1907/8. Observers compared its "extraordinary manifestations of power" to the 18th century Wesley revivals. True, rapid growth had already begun before the revival, but in the five revival years from 1903 to 1908 church membership increased fourfold. And though growth noticeably slowed two years after the peak of the great meetings, they had given the church a moral and spiritual cleansing and a unity that prepared it for the ordeals it was soon to encounter.

2. The First Decline, 1910-1920. No attempt to explain church growth in Korea--whether by attributing it to the practical wisdom of its missionary methods, or to the revival zeal of converts--is credible if it ignores the power of the tides of ethnic and national and colonial politics that boiled through Korea in the next period (1910-1920). Annexation by Japan ended Korea's independence in 1910, and the Japanizing of the country was a major cause of ten years of declining growth in the church. The Japanese colonial government had always been suspicious of the Christians, and in 1912 they used a fantasy conspiracy case and to turn the empire's anger against prominent Korean Christians. It failed embarrassingly, and but was widened into an assault against the growing independent Christian school system.

The 1911 Imperial Rescript on Education brought all education under the control of the Japanese government. In 1913 medical school requirements were amended making it difficult for

missionary physicians to obtain licenses to practice. Two years later a series of edicts extended the authority of the state to cover all religions and the schools related to them. Christian schools were presented with a ten-year deadline to meet requirements forbidding the teaching of religion as a curricular subject. To anxious Christians it seemed that the Bible, central in the whole structure of the churches' school systems, was about to be forced out of the schools. Only with difficulty did the missions negotiate some softening of the blow, but the damage had been done. In 1910 Korea had more students in Christian schools than in Government schools. In 1918 the number in government schools outstripped that in Christian schools three to one.

Such an accumulation of deprivations of the liberties of the Korean people brought an explosion. The decade closed with a massive, nationwide nonviolent protest known as the 1919 Independence Movement, led to an unprecedented extent by Christians though they represented at that time less than 2% of the country's population of 17 million. The outstanding Christian leader of the protest was the Rev. Kil Sun-Joo, the eloquent evangelist of the Great Korean Revival a decade earlier, and the first Korean to become the ordained installed pastor of a Korean church, Central Presbyterian of Pyongyang. All the leaders were imprisoned.

The protest was brutally suppressed, but the unanticipated result of Japanese persecution, offsetting a temporary loss of many frightened non-communicant adherents, was a stiffening of the spine among practicing, communicant Christians. And for the western missionaries it may have been a blessing in disguise. A whole nation, as it turned out, discovered that Korean Christians were national patriots; that they had not been denationalized by the "foreign" religion; and that their faith was far from "other-worldly". They also discovered that the westerners, the missionaries, at least were Korea's friends.

A surprising fact is that in this period described as a decline, the Presbyterian mission in Korea was the strongest of any Presbyterian mission in the world. The northern Presbyterian Korea mission alone in 1919, with a total membership of 144 was by far the strongest of all the denomination's 27 missions worldwide. Though it operated with only 10% of the Board's missionaries, and only 7% of the foreign mission budget, it reported this remarkable set of statistics:

- 26% of all the communicants received on profession of faith during the previous year in the 27 foreign missions.
- 30% of the total communicant membership.
- 38% of the average attendance.
- 37% of Sunday School attendance.

88% of the self-supporting churches.³

It was a formidable record, and does much to explain why, after the crushing failure of the great Independence Movement of 1919, Korea's Christians did not give up. Korea would not gain its political freedom for another quarter of a century. But within a year the Korean church began another leap forward.⁴

Percentage increase in the number of Protestant adherents between 1910 and 1920 was 22% for Catholics; 29% for Protestants.

③ Second Rapid Growth, 1920-1925. Only a year after the suppression of the Independence Movement, missionaries and Korean Christians launched a Forward Movement, touched off by revival meetings led by a healer turned Presbyterian evangelist, the Rev. Kim Ik-Doo. A leading Methodist pastor, J. S. Ryang reported that recovery was in the air and "growing day and night like bamboo shoots". The number of Methodist church buildings more than doubled by 1924. Once more membership climbed, as the revivals brought in new converts, and the Japanese, sobered by the international response to its violent reaction to the Independence Movement, took steps toward more toleration. Viscount Saito, the new Governor-General introduced rigorous reforms. The combination of a renewal of national pride through the Independence Movement, the Forward Movement revival in the churches, and gentler Japanese government control, produced four or five years of renewed growth in the church.

In 1925 the statistics reported were: 195,827 Presbyterians (of whom 84,500 were communicants); 64,742 Methodists (of whom 22,946 were communicants).

④ ^{Uneven Growth} Second Decline, 1925-1930.

The next five years, however, were difficult. The friendly Viscount Saito was assassinated and his successors as Governors-General of Korea, were of a new, hard-line breed of military colonialists with radical visions of a Greater Japan ruling Asia as they now controlled Korea. A missionary described how the change had affected the church. "A feeling of discouragement," he wrote, "has settled down on many of our Korean brethren. (KMF, '31, 36) The two principal reasons for their distress, he said, were Japanese colonial oppression and economic hardship.

³ S. A. Moffett and J. E. Adams, Presentation of Difficulties..., (Printed for private use, 1918/19), i, citing Presbyterian USA Foreign Missions Board, Report, 1919.

⁴ In 1920, at the end of the decade 1910-1920, the statistics record 153,149 Presbyterians (of whom 65,321 were communicant members); 90,000 Catholics; and 54,641 Methodists (of whom 17,781 were communicants).

But there were glimmers of sunlight. Sunday schools enrolled a record 254,000 pupils, which represented an increase of more than 100% since 1922. (KMF, '31, p.37) And despite a five-year downward turn, figures for the whole decade from 1920 to 1930 actually registered an advance.⁵

Percentage growth between 1920 and 1930 was 17% for Catholics, 42% for Protestants.

⑤ Third Advance, 1930-1940. The "third advance" of 1930-1940 were not much more of an advance than the "second decline" was a decline. Already the shadows of what became the second World War were darkening Korea. In 1932 Japanese military imperialism crossed the Korea's northern border into Manchuria. Its goal, as the world was soon to know, was not just Manchuria, nor even China, but all Asia. As the base for its military expansion, unwilling Korea was stripped economically and held captive politically. Religiously, under the pressure of the nationalizing of Shinto into a state religion, Korean churches faced a fearsome dilemma: accept Shinto ceremonies as a patriotic duty, or refuse them as emperor worship and expose themselves to charges of treason. By 1938 repression of Christianity was rapidly escalating into persecution. But again, even under repression the church continued to grow.⁶

Percentage growth between 1930 and 1940 was 43% for Catholics, 22% for Protestants.

Third Decline, 1940-1953. "The years between liberation and the Red invasion [1945-1950] were "the best chance [for evangelism] in the history of Christianity in Korea.. an amazing golden opportunity..." wrote H. H. Underwood in 1951.⁷ He was describing the short exuberant leap forward of growth in the churches in South Korea immediately after the Japanese surrender in 1945.. Thousands of Korean Christians poured south out of the north. Two-thirds of all the Christians were in the north in 1940. Now, under Russian occupation, a communist regime

⁵ The figures in 1930 were: 137,729 Presbyterians (of whom 64,437 were communicant members); and 61,691 Methodists (of whom 22,056 were communicants). (KMF, 1931, p. 183; and Stokes, xi-xv)

⁶ 1940 was the last year until 1955 for somewhat credible church statistics. The figures were: 305,402 Presbyterians (of whom 134,894 were communicants--a decline of nearly 10,000 since 1935); and 61,509 Methodists (of whom 20,382 were communicants--a gain of about 1,500 since 1935). (Shearer, 225 f.; KMF 1940, p. 68).

⁷ Horace H. Underwood, "Tragedy and Faith in Korea", (NY: Friendship Press, 1951), 52.

began hunting them down where once they had been most numerous.

The refugees who escaped found South Korea free but plagued by political turmoil. The election of a Methodist as first President of the Republic in 1948 was cause for Christians to celebrate. It was a symbol of the strength of Korean Christians under persecution; but even more it was a sign that the Christian community had achieved sufficient mass to warrant national recognition as a force to be reckoned with politically. The national election of 1950 sent more than 40 Christians to the Republic's Legislative Assembly, one in five of the 200 in a lawmaking body which neither fully supported Syngman Rhee's political constituency nor endorsed his enemies.⁸

But there were danger signals surfacing in the churches. Most emotionally charged was the widening gap between "collaborators", those who had compromised with the Japanese colonialists particularly on the issue of Christian attendance at shinto shrines, and "confessors", those who had risked martyrdom by refusing to participate in what they considered emperor worship. A second fissure was theological. The largest Protestant community, the Presbyterians, found itself divided by a split between two quarreling theological seminaries, one more liberal, the other conservative. When the differences began to harden into schisms, an important factor related to growth emerged: the major theologically conservative bodies grew; the liberal ones (by Korean standards), already in the minority, by comparison did not.⁹

It is futile to try to measure church growth in this troubled period. Statistics cannot measure chaos. An estimate for 1950 is 250,000 Catholics and 600,000 Protestants on the eve of invasion, a total Christian community of about 750,000.

Then came the invasion. 900 Protestant pastors were among the refugees. In the northern capital, Pyenyang, which for half a century had been the center of the most rapid growth, missionaries who followed the 40-day UN advance to the north discovered that 80% of the pastors had disappeared.

But not even the invasion prevented an overall Christian advance in South Korea by the end of the Korea War. If they are reliable, estimates for the year 1950 suggest a Catholic gain of 72% in the decade; and a gain of 61% for Protestants.

Fourth Rapid Advance, 1955-1990. After two crippling wars, the destruction of the capital, Seoul, and the trauma of

⁸ Presb. USA Bd. Foreign Missions, Annual Report, 1951, 19.

⁹ See below, p. 9, under comments on "church schism".

losing half the country to the communists, in 1955 what was left in South Korea of Korea's three largest Christian communities (Presbyterian, Catholic and Methodist) was said to be: 521,660 total adherents of whom 103,594 were adult communicants in 2,048 churches and meeting places. (NP Mission Min., '55, p. 111). A year later, as reported in 1957, the total number of Protestant adherents numbered 1,288,583, of whom 574,262 (45%) were Presbyterian; 246,927 (19%) were Methodist; and 101,758 (8%) were Evangelical Korean or Holiness (OMS), the latter marking the beginning of a strong interdenominational and theologically conservative movement in Korea which, with the similarly conservative Presbyterian majority would completely dominate Korean Protestantism numerically by the end of the century.

From that time on, Protestant and Catholic church growth in Korea has resembled a runaway bull market on Wall Street. The overall average of the growth of the Korean Christian community may indeed vindicate the claim that it "nearly doubles" every ten years. It was true for Protestants, and nearly true for Catholics.¹⁰

Percentage growth by decades was reportedly: (1950-60) 42% Catholic, 110% Protestant; (1960-70) 115% Catholic, 75% Protestant; (1970-80) 57% Catholic, 114% Protestant; (1980-89) 98% Catholic, 83% Protestant. Growth from 1950 to 1989 was 914 % for Catholics, and 1674% for Protestants.

Let me close this first draft with a summary of some reasons for growth and decline which I am still revising:

I. Socio-political:

Social upheaval.

Government oppression. "The harder you hammer the nail, the deeper you drive it in." (Lunacharsky)

War: Sino-Japanese, Russo-Japanese, Korea War.

Inter-religious relations

Ratio of Christians to population. It takes a critical mass to move an entrenched culture.

Industrialization

Urbanization. About 55% of Korea's Catholics live in the cities. (Biernatzki, 1975, p. 135).

II. Mission factors.

Priority on evangelism.

¹⁰ For Protestants the estimates of growth are: 600,000 in 1950; 1,257,428 in 1960; 2,197,336 in 1970; 5,809,417 in 1980; and 10,480,000 in 1990. For Catholics: 257,000 in 1950; 365,968 in 1960; 788,082 in 1970; 1,321,293 in 1980; and 2,613,267 in 1989. (Nelson, 1991, p. 86; cf. Biernatzki, Korean Catholicism in the 70s, (Orbis, 1975), p. xii-xiii).

Nevius Method ("Three-self")
 Bible classes
 Liberation of women
 Theological consensus
 Biblical moral standards
 Education and schools
 Medical mission
 Active social compassion
 Number of missionaries

III. The Korean initiative. "The Koreans were always one step ahead of the missionaries". (A. Campbell).
 Lay evangelism (Lee Sang-Heun, 1784, in Catholicism; Suh Sang-Yun (1883) in Protestantism).
 Clergy leadership in the church
 Church as a training ground for national leadership
 Revival enthusiasm
 Eagerness for education
 Prayer
 Stewardship (tithing)
 Student activism
 Church schism

Some of these deserve brief further mention:

Church Schism. Protestant schisms which emerged in the 1950s exploded in the 80s and 90s. There are now about 130 different Protestant denominations in Korea. 90 of them are Presbyterian; 10 are Methodist. But growth continued. As Yale's Prof. Latourette once remarked, "Schism is not an unforgivable sin--except to bishops." Division did promote growth short term. But perhaps a plateau has been reached. Since 1990 statistical growth among Protestants, except for Pentecostals, seems to be slowing. In the long term, schism, combined with the corrosive effects of affluence may be exacting its toll. " At least some

" The larger Protestant denominations in 1994 according to the 1995 Hankuk Chongkyo Yonkam (Korean Religion Yearbook) were:

| | | |
|--------------------------------|-----------|---------------------------|
| Presbyterian, <u>Hapdong</u> | 2,158,597 | (conservative) |
| Presbyterian, <u>Tonghap</u> | 2,093,967 | (ecumenical conservative) |
| Methodist, United | 1,277,177 | |
| Presbyterian, <u>Hapd.Posu</u> | 769,344 | (fundamentalist) |
| Baptist, <u>Kidok</u> | 702,000 | |
| Korean Evangelical (OMS) | 700,000 | |
| Reformed Presbyterian | 633,620 | (conservative) |
| <u>Koryu</u> Presbyterian | 363,620 | (Calvinist) |
| ROK Presbyterian | 340,500 | (liberal) |
| Pentecostal, Yoido | 247,984 | |

of the reported growth in all the schisms seems due more to competitive roll-padding than to true advance. And long term schism can rob evangelism of its credibility and lead to decline.

Numbers of members and missionaries. Studies show that in the early stages, a larger number of missionaries often, but not always, correlates with growth. In later stages, a larger number of converts is more important than a large number of missionaries.

Concluding Very Unscientific Postscript.

Statistics will never convince me that I have found the secret of church growth in Korea. Nor will any array of social factors, though there is a wealth of evidence that the social and political context profoundly affects both church growth and decline. But I think I learned more about the growth, at least, growth from two churches, and one missionary, than from anywhere else, so I close very unscientifically with selective anecdotal impressions.

The first church is Youngnak Presbyterian in Seoul, long considered the largest Presbyterian congregation in the world. But what impressed me was that its goal was not growth. Its goal was world mission. It began with 17 refugees, penniless, in 1847. It grew to a membership in the 80s of 60,000, but its pastor kept telling his members, "We're large enough. Why don't some of you off like bees and start new churches. And they did-- all over the world. More than 350 new churches, from Los Angeles to Chile, from Africa to Berlin. MISSION

The second is the Myung-Song Presbyterian Church in Seoul. It began about 25 years ago with 30 or 40 members. ^{Mr. Park} He came through Princeton about 10 years ago and told me he had started with 30 members, and now had 15,000. But I couldn't remember him. "I wasn't a very good student," he said. Then I began to remember and agreed. "And I'm not a very good preacher," he added. I doubted that, but asked, "Then what made your church grow?" And he just said very simply, "I pray; I pray a lot". Two years he came through again. Now his church has 30,000 members, and his whole church prays. All Korean churches have day-break prayers every weekday; his has two. 5,000 come for the 4:30 a.m. service; and another 5,000 at 5:30. PRAYER

Then there's the missionary. When Korean Christians celebrated a hundred years of Protestant missions in 1934, a delegation from America asked one of the missionaries, What made the church grow? His answer was as simple as that of the Korean pastor. He said, "For 50 years we have held up before the people the Word of God, and the Holy Spirit did the rest." BIBLE STUDY

But, the Apostle Paul put it best of all: "I planted, Apollos watered, but God gave the increase." It's not academic;

it's very unscientific; but I don't think I can put it any better.

- Samuel Hugh Moffett
Princeton, Sept. 15, 1997

Korean Church Statistics

Largest denominational groups:

| | <u>Bodies</u> | <u>Members</u> | <u>Churches</u> | <u>Ministers</u> |
|----------------------|---------------|----------------|-----------------|------------------|
| Presbyterians | (90) | 9,814,343 | 33,443 | 37,219 |
| Roman Catholic | (1) | 3,294,597 | 982 | 2,257 |
| Methodist | (6) | 1,530,843 | 5,010 | 6,845 |
| Baptist | (6) | 981,007 | 2,235 | 1,914 |
| Korean Evangel., OMS | (2) | 884,670 | 3,224 | 2,532 |
| Pentecostal | (8) | 501,070 | 1,055 | 1,155 |

Largest Protestant denominations:

| | | | |
|--------------------------------|-----------|-------|--------|
| Presbyterian, Hapdong | 2,158,597 | 5,447 | 6,069 |
| Presbyterian, Tonghap (PCK) | 2,093,967 | 5,390 | 6,174 |
| Korea Methodist | 1,277,967 | 4,114 | 4,974 |
| Presbyterian, Conserv. Hapdong | 769,344 | 1,292 | 803 |
| Korea Baptist | 702,000 | 1,800 | 1,650 |
| Korea Evangelical (OMS) | 700,227 | 2,405 | 1,828 |
| Presbyterian, Reformed | 633,620 | 2,005 | 3,831 |
| Presbyterian, Koryo | 426,152 | 1,635 | 1,828* |
| Presbyterian, Christ (ROK) | 340,500 | 1,379 | 1,573 |
| Presbyterian, North/South | 310,000 | 213 | 215* |
| Presbyterian, Orthodox Hapdong | 266,621 | 1,487 | 1,430 |
| Korea Jesus Assemblies of God | 247,984 | 252 | 164 |
| Great God Presbyterian | 209,383 | 1,066 | 1,187 |
| Korea Evangelical, Jesus | 184,443 | 819 | 704 |
| etc..... | | | |

Other Protestant

| | | | |
|-----------------------|---------|--|--|
| Seventh Day Adventist | 143,058 | | |
| Salvation Army | 103,860 | | |
| Anglican | 78,000 | | |
| Lutheran | 6,579 | | |
| True Jesus Church | 3,186 | | |

Greek Orthodox

2,000

Fringe Protestant

| | | | |
|----------------------------------|---------|-------|-------|
| [World Christian Unfication Ch]. | 550,000 | 5,022 | 1,216 |
| Jehovah's Witnesses | 78,092 | | |
| Mormons (Latter Day Saints) | 68,000 | | |

| | | | |
|----------------------------------|------------|--|--|
| ----- | | | |
| TOTAL PROTESTANT COMMUNITY | 15,055,000 | | |
| TOTAL ROMAN CATHOLIC COMMUNITY | 3,294,451 | | |
| TOTAL KOREAN CHRISTIAN COMMUNITY | 18,349,451 | | |

Status of Global Mission, 1998, in Context of 20th and 21st Centuries

| Year | 1900 | 1970 | mid-1998 | 2000 | 2025 |
|---|---------------|---------------|----------------|----------------|----------------|
| WORLD POPULATION | | | | | |
| 1 Total population | 1,619,886,800 | 3,701,909,000 | 5,929,839,000 | 6,091,351,000 | 8,039,130,000 |
| 2 Urban dwellers (urbanites) | 232,694,900 | 1,349,293,000 | 2,655,736,000 | 2,885,059,000 | 4,894,979,000 |
| 3 Rural dwellers | 1,387,191,900 | 2,352,616,000 | 3,274,103,000 | 3,206,292,000 | 3,144,151,000 |
| 4 Adult population (over 15) | 1,025,938,000 | 2,323,466,000 | 4,071,362,000 | 4,277,544,000 | 6,097,552,000 |
| 5 Literates | 286,705,000 | 1,487,863,000 | 2,748,170,000 | 3,028,501,000 | 4,985,968,000 |
| 6 Nonliterates | 739,233,000 | 835,603,000 | 1,323,192,000 | 1,249,043,000 | 1,111,584,000 |
| WORLDWIDE EXPANSION OF CITIES | | | | | |
| 7 Metropolises (over 100,000 population) | 300 | 2,400 | 3,980 | 4,100 | 6,500 |
| 8 Megacities (over 1 million population) | 20 | 161 | 400 | 410 | 650 |
| 9 Urban poor | 100 million | 650 million | 1,852 million | 2,000 million | 3,050 million |
| 10 Urban slumdwellers | 20 million | 260 million | 1,122 million | 1,300 million | 2,100 million |
| WORLD POPULATION BY RELIGION | | | | | |
| 11 Christians (total all kinds) (=World C) | 558,056,300 | 1,222,585,000 | 1,965,993,000 | 2,024,156,000 | 2,797,617,000 |
| 12 Muslims | 200,102,200 | 558,272,000 | 1,179,326,000 | 1,237,153,000 | 1,961,548,000 |
| 13 Nonreligious | 2,923,300 | 542,976,000 | 766,672,000 | 779,084,000 | 904,402,000 |
| 14 Hindus | 203,033,300 | 473,823,000 | 767,424,000 | 794,921,000 | 1,075,636,000 |
| 15 Buddhists | 127,159,000 | 234,096,000 | 356,875,000 | 364,872,000 | 433,309,000 |
| 16 Atheists | 225,600 | 172,744,000 | 146,406,000 | 146,192,000 | 151,940,000 |
| 17 New-Religionists | 5,910,000 | 77,872,000 | 99,191,000 | 100,507,000 | 116,567,000 |
| 18 Tribal religionists | 106,339,600 | 166,525,000 | 244,164,000 | 250,964,000 | 295,840,000 |
| 19 Sikhs | 2,960,600 | 10,618,000 | 22,874,000 | 23,756,000 | 34,568,000 |
| 20 Jews | 12,269,800 | 14,767,000 | 15,050,000 | 15,228,000 | 16,882,000 |
| 21 Non-Christians (=Worlds A and B) | 1,061,830,500 | 2,479,324,000 | 3,963,846,000 | 4,067,195,000 | 5,241,513,000 |
| GLOBAL CHRISTIANITY | | | | | |
| 22 Total Christians as % of world (=World C) | 34.4 | 33.0 | 33.2 | 33.2 | 34.8 |
| 23 Affiliated church members | 521,576,500 | 1,135,913,000 | 1,852,111,000 | 1,908,062,700 | 2,645,133,392 |
| 24 Church attenders | 469,303,000 | 886,195,000 | 1,335,696,000 | 1,360,260,000 | 1,761,623,000 |
| 25 Pentecostals/Charismatics | 3,700,000 | 74,448,000 | 461,000,000 | 502,000,000 | 740,000,000 |
| 26 Great Commission Christians | 50 million | 285 million | 653,852,000 | 680,230,000 | 1,091,538,000 |
| 27 Average Christian martyrs per year | 35,600 | 230,000 | 163,000 | 165,000 | 210,000 |
| MEMBERSHIP BY ECCLESIASTICAL BLOC | | | | | |
| 28 Anglicans | 30,573,700 | 47,520,000 | 55,077,000 | 55,549,000 | 69,821,000 |
| 29 Catholics (non-Roman) | 276,000 | 3,214,000 | 6,484,000 | 6,688,000 | 9,635,000 |
| 30 Marginal Christians | 927,600 | 10,838,000 | 30,992,000 | 33,384,000 | 66,848,000 |
| 31 Indigenous Christians Nonwhite | 7,743,100 | 59,784,000 | 264,851,000 | 279,037,000 | 491,598,000 |
| 32 Orthodox | 115,897,700 | 147,369,000 | 224,770,000 | 227,841,000 | 283,945,000 |
| 33 Protestants | 103,056,700 | 233,800,000 | 366,826,000 | 378,626,000 | 567,124,000 |
| 34 Roman Catholics | 266,419,400 | 671,441,000 | 1,055,412,000 | 1,085,622,000 | 1,447,463,000 |
| MEMBERSHIP BY CONTINENT | | | | | |
| 35 Africa | 8,756,400 | 120,251,000 | 329,882,000 | 350,125,600 | 703,638,270 |
| 36 Asia (new UN definition) | 20,770,300 | 94,515,000 | 286,078,000 | 299,912,300 | 467,719,700 |
| 37 Europe (new UN definition) | 368,131,200 | 475,387,000 | 537,502,000 | 533,030,000 | 537,059,220 |
| 38 Latin America | 60,026,800 | 261,949,000 | 461,471,000 | 477,117,000 | 637,018,350 |
| 39 Northern America | 59,569,700 | 169,183,000 | 223,454,000 | 227,658,100 | 273,387,150 |
| 40 Oceania | 4,322,100 | 14,628,000 | 19,724,000 | 20,219,700 | 26,310,702 |
| CHRISTIAN ORGANIZATIONS | | | | | |
| 41 Service agencies | 1,500 | 14,100 | 23,450 | 24,000 | 40,000 |
| 42 Foreign-mission sending agencies | 600 | 2,200 | 4,650 | 4,800 | 8,500 |
| 43 Stand-alone global monoliths | 35 | 62 | 110 | 120 | 5,000 |
| CHRISTIAN WORKERS | | | | | |
| 44 Nationals (all denominations) | 1,050,000 | 2,350,000 | 4,863,000 | 5,104,000 | 6,500,000 |
| 45 Aliens (foreign missionaries) | 62,000 | 240,000 | 409,000 | 420,000 | 550,000 |
| CHRISTIAN FINANCE (in U.S. \$, per year) | | | | | |
| 46 Personal income of church members, \$ | 270 billion | 4,100 billion | 11,885 billion | 12,700 billion | 26,000 billion |
| 47 Personal income of Pentecostals/Charismatics, \$ | 250,000,000 | 157 billion | 1,430 billion | 1,550 billion | 9,500 billion |
| 48 Giving to Christian causes, \$ | 8 billion | 70 billion | 206 billion | 220 billion | 870 billion |
| 49 Churches' income, \$ | 7 billion | 50 billion | 97 billion | 100 billion | 300 billion |
| 50 Parachurch and institutional income, \$ | 1 billion | 20 billion | 110 billion | 120 billion | 570 billion |
| 51 Ecclesiastical crime, \$ | 300,000 | 5,000,000 | 11.3 billion | 13.2 billion | 65 billion |
| 52 Income of global foreign missions, \$ | 200,000,000 | 3.0 billion | 11.2 billion | 12 billion | 60 billion |
| 53 Computers in Christian use (numbers) | 0 | 1,000 | 340,838,000 | 400,000,000 | 2,500,000,000 |
| CHRISTIAN LITERATURE | | | | | |
| 54 New commercial book titles per year | 2,200 | 17,100 | 24,600 | 25,000 | 70,000 |
| 55 Christian periodicals | 3,500 | 23,000 | 32,500 | 35,000 | 100,000 |
| 56 New books/articles on evangelization per year | 500 | 3,100 | 14,700 | 16,000 | 80,000 |
| SCRIPTURE DISTRIBUTION (all sources) | | | | | |
| 57 Bibles per year | 5,452,600 | 25,000,000 | 66,005,000 | 70,000,000 | 180,000,000 |
| 58 New Testaments per year | 7,300,000 | 45,000,000 | 102,804,000 | 110,000,000 | 250,000,000 |
| 59 Scriptures including gospels, selections, per year | 20 million | 281 million | 1,903 million | 2,050 million | 4,000 million |
| CHRISTIAN BROADCASTING | | | | | |
| 60 Christian radio/TV stations | 0 | 1,230 | 3,600 | 4,000 | 10,000 |
| 61 Total monthly listeners/viewers | 0 | 750,000,000 | 1,977,267,000 | 2,150,000,000 | 3,800,000,000 |
| 62 for Christian stations | 0 | 150,000,000 | 568,338,000 | 600,000,000 | 1,300,000,000 |
| 63 for secular stations | 0 | 650,000,000 | 1,665,215,000 | 1,810,000,000 | 2,800,000,000 |
| CHRISTIAN URBAN MISSION | | | | | |
| 64 Non-Christian megacities | 5 | 65 | 191 | 202 | 280 |
| 65 New non-Christian urban dwellers per day | 5,200 | 51,100 | 131,000 | 140,000 | 360,000 |
| 66 Urban Christians | 159,600,000 | 660,800,000 | 1,330,389,000 | 1,393,700,000 | 2,448,800,000 |
| CHRISTIAN EVANGELISM | | | | | |
| 67 Evangelism-hours per year | 10 billion | 99 billion | 447 billion | 480 billion | 4,250 billion |
| 68 Disciple-opportunities per capita per year | 6 | 27 | 75 | 79 | 529 |
| WORLD EVANGELIZATION | | | | | |
| 69 Unevangelized population (=World A) | 788,159,000 | 1,391,956,000 | 1,079,532,000 | 1,038,819,000 | 600,000,000 |
| 70 Unevangelized as % of world | 48.7 | 37.6 | 18.2 | 16.6 | 7.1 |
| 71 World evangelization plans since A.D. 30 | 250 | 510 | 1,290 | 1,400 | 3,000 |

Annual Statistical Table on Global Mission: 1998

David B. Barrett and Todd M. Johnson

The table opposite is the fourteenth in an annual series describing statistics and trends in world mission. Since 1985, these summary reports have been designed to provide a global snapshot of the position at five key midyear points across a century or more. Because each incorporates the latest and newest discoveries—new censuses, new polls, new reports, new findings, new concepts, and also the mass of new bibliography available—these annual reports are not intended to be seen as a consecutive or consistent series. Each report replaces the previous year's report and provides a new and often modified picture of trends across the twentieth century and beyond. The present commentary will now provide some illustration of this.

Building on the secular background (lines 1, 9, 10)

The first ten lines of the table are secular variables, each of which is essential for understanding the context of the later Christian variables. The trends reported here vary somewhat from last year's because the United Nations Population Division has incorporated them in its latest *World Population Prospects: The 1996 Revision*. Very significant slowing-down in annual population increase is taking place, largely as the result of unanticipated success in programs of family planning across the globe. So the A.D. 2000 population of the world is now projected to be slightly lower than hitherto expected (line 1). But the major urban trends, disturbing to Christians, remain those shown in lines 9-10: urban poor and urban slum dwellers continue to mount in numbers catastrophically year by year. Slum dwellers alone are mushrooming at a current rate of 89,000,000 each year. This single fact alone is now galvanizing Christians and their mission agencies, illustrating once more Roger Schutz's famous dictum "Statistics are signs from God."

The proliferation of tribal religionists (line 18)

The most startling new figure in the present table occurs in line 18. It refers to this decade's volcanic eruption in the number of tribal religionists almost everywhere across the developing world. In 1910

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Notes

Methodological Notes on Table (referring to numbered lines on opposite page) Indented categories form part of, and are included in, unindented categories above them. Definitions of categories are as given and explained in *World Christian Encyclopedia* (WCE, 1982) with additional data and explanations as below: The analytical trichotomy of Worlds A, B, C is expounded in a handbook of global statistics, *Our Globe and How to Reach It: Seeing the World Evangelized by A.D. 2000 and Beyond*, ed. D. B. Barrett and T. M. Johnson (Birmingham, Ala. New Hope, 1990). The global diagram series found in *Our Globe* is continued in a further series of global diagrams in the monthly A.D. 2000 *Global Monitor*.

Lines 1-4 Demographic totals are as shown in *World Population Prospects, 1996* (New York: United Nations, 1997), and *Long-Range World Population Projections: Two Centuries of Population Growth, 1950-2150* (New York: United Nations, 1992).

11 Widest definition, professing Christians plus secret believers, which equals affiliated (church members) plus unaffiliated Christians. World C is the world of all who individually are Christians.

21 Total of all non-Christians (sum of rows 12-20 above, plus adherents of other minor religions). This is also the same as World A (the unevangelized) plus World B (evangelized non-Christians).

25 Church members involved in the Pentecostal/Charismatic Renewal. Totals on lines 24-26 overlap with those on lines 28-34.

26 Active church members who take Christ's Great Commission seriously.

27 World totals of current long-term trend for all confessions. (See *Our Globe and How to Reach It*, Global Diagram 5). The 1998 figure reflects the collapse of Communism but also the expansion of terrorism.

43 Monolithic organizations are described and analyzed in "The Fragmentation of Mission into 4,000 Freestanding,

the World Missionary Conference at Edinburgh quoted as the universal opinion of missionaries and theologians of that day on the subject of tribal religionists: "Most of these peoples will have lost their ancient faiths within a generation, and will accept that culture-religion with which they first come into contact." Our annual report up to last year recorded how wrong that prognosis has proved and showed tribal religions (animists, polytheists, shamanists) maintaining their total of 100 million throughout the entire twentieth century. This year comes a startling new discovery: analysis of these new censuses results in a global total of 244 million tribal religionists today, located among 5,600 distinct ethnic peoples.

The explanation for this phenomenal new megatrend is simple. It is now one generation since the majority of the former colonies of European countries won their independence. It is also nearly one decade after the collapse of Communism in Eastern Europe and the USSR. What has now happened in country after country and state after state is that millions of peoples who were previously classified as adherents of their countries' majority religions or antireligions—chiefly Hinduism and Islam, as well as Marxist atheism—have thrown off these labels and are asserting that instead they are followers of their own traditional local religions. Bearing in mind that the United Nations' 1946 Universal Declaration of Human Rights states that every person's religion is precisely what he or she states it is, and that no one else has the right to deny this assertion, we must respect this new development.

It thus appears that in the last decade the total number of local tribal religionists in the world has risen to 240 percent of what it was in A.D. 1900. What is the significance of this massive religious shift?

Some readers may see this as a new and formidable anti-Christian force arising just at the moment when they were savoring the collapse of Communist state atheism. Others, however, will see immediately that in actual fact, far from being a threat, this is actually a highly significant opportunity for global Christianity and its world mission. As former Hindus or Muslims, the ethnic peoples involved were difficult or even impossible to reach and evangelize. The history of missions has long demonstrated that local religions, whether animists or fetishists or pagans or shamanists, have always been far more responsive to the Gospel than the resistant great world religions. This means that in this huge new bloc of tribal religionists, Christ's world mission now has one of its greatest opportunities. Mission agencies that launch into this new arena and invest personnel and energy sharing the Good News with any of the 5,600 peoples involved will find an open door. But let us be warned. This new door may itself remain open for only the next five or ten years.

Standalone Monoliths," *International Journal of Frontier Missions (IJFM)* 9, no. 1 (January 1992): 35-41.

46-52. Defined as in article "Silver and Gold Have I None," *International Bulletin of Missionary Research* 7 (October 1983): 150.

51. Amounts embezzled (U.S. dollar equivalents, per year).

53. Total general-purpose computers and word processors owned by churches, agencies, groups, and individual Christians.

67-68. These measures are defined, derived, and analyzed in "Quantifying the Global Distribution of Evangelism and Evangelization," *IJFM* 9, no. 2 (April 1992): 71-76, 69-70. Defined as in WCE, parts 3, 5, 6, and 9.

71. Grand total of all distinct plans and proposals for accomplishing world evangelization made by Christians since A.D. 30. (See *Seven Hundred Plans to Evangelize the World: The Rise of a Global Evangelization Movement* (Birmingham, Ala. New Hope, 1988).)

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KOREA CHURCH AND RELIGIOUS STATISTICS, 1995
(statistics as of 1994).

South Korea: Total population 44,000,000 (1994).

Percentage of Religious affiliation in the Population:

| | <u>1991</u> | <u>1994</u> | <u>'91-'94% +'</u> |
|---------------|-------------|-------------|--------------------|
| All religions | 54.0% | 49.9% | -4.1 |
| Buddhist | 27.6% | 24.4% | -3.2 |
| Protestant Xn | 18.6% | 18.2% | -0.4 |
| Roman Cathol. | 5.7% | 5.9% | +0.2 |
| [Total Xn] | [24.3%] | [24.1%] | [-0.2] |
| Confucian | 1.0% | 0.4% | -0.6 |
| Won Buddhist | 0.3% | 0.3% | 0.0 |
| Chondokyo | 0.2% | 0.1% | -0.1 |
| Other | 0.6% | 0.7% | +1.0 |

Statistics of the Korean Religions:

| | <u>Divisions</u> | <u>Members</u> | <u>Churches/temples</u> |
|---------------|------------------|----------------|-------------------------|
| Buddhist | 40 | 22,710,417 | 12,004 |
| Protestant | 132 | 15,055,609 | 48,256 |
| Roman Cath. | 1 | 3,294,451 | 982 |
| Greek Orth. | 1 | 2,000 | 8 |
| [Total Xn] | | [18,352,06] | [4,246] |
| Confucian | 1 | 10,185,001 | 232 |
| Muslim | 1 | 33,640 | 5 |
| Korean folk | 37 | 11,760,868 | 4,156 |
| Foreign sects | 12 | 2,510,463 | 1,580 |

- Source: Yearbook of Korean Religions, 1995, vol. 3, pp.306-318.
(Seoul: Korea Research Institute for Religion and Society, 1995)
[Publisher: Korea Hwalimwon, Rm. 502 Harvard Officetel, 875-7
Bongchon 4 dong, Kwanak-gu, Seoul, 151-054, KOREA).

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Korean Church Statistics

Protestant: largest denominations.

| | <u>Bodies</u> | <u>Members</u> | <u>Churches</u> | <u>Ministers</u> |
|-------------------------|---------------|----------------|-----------------|------------------|
| Presbyterians | (90) | 9,825,726 | | |
| Methodist | (6) | 1,530,843 | | |
| Baptist | (6) | 981,007 | | |
| Korean Evangelical, OMS | (2) | 884,670 | | |
| Pentecostal | (9) | 516,000 | | |

1995 (Korea Religions Annual)

100 Years of Rapid Church Growth in Korea - in 15 minutes

Intro. Statistics

introducing it with a personal observation:
I'll begin with a family anecdote:

- 1890 - father - 1 K. in 1000 was a K.
- 1930: 5th gen - 1 K in 50 " "
- 1955 " , 6th gen - 1 in 20 " "
- 1994 " " " " " " ? Never mind. 1 in 4.

From 1 in 1000 to 1 in 3 - in 2 generations. (Actually more 1 in 4.)

But more than the numbers, which are high - even when they're not padded - it's interesting to note how unevenly distributed the growth has been - and how it's shifted over time.

In 1900 Catholics (1780s) - 120 yrs - outnumbered Prot. (1850s) more than 2 to 1. (42% to 18%).

In 1910 Prot. outnumbered RC more than 2 to 1. (167% to 73%).

Caveat.

1. Ch. statistics - not overly soft.
2. Numbers - not the defining sign of church growth - only the most measurable. (Measuring ch. strength by size is like diagnosing a man's health by size.)

So I am tempted to stipulate that Xty has grown astonishingly in Korea - and

My focus: ^{is} to ask not how the church influenced the culture - but what made Xty grow so fast? ^{to do so so soon}

- ① Presb
- ② Not church influence on culture
- ③ Growth, not weakness the feature

- ① I will usually use "total adherents" as the base. More common for comparisons of Real
- ② But for more recent statistics - polls may be more accurate than church reports, which are SCLC-CIA's

And if I spend too much time on PRESBYTERIANS - it's because they grew fastest. More than USA. More than Scots in E.

II. Why

I may separate the reasons for growth into three large categories -

- ① Socio-Political - Cultural. The Korean base
- ② The Mission Factors
- ③ The Korean Initiative.

But as a historian, I will describe as they are intermixed in 5 diff periods of last 100 years

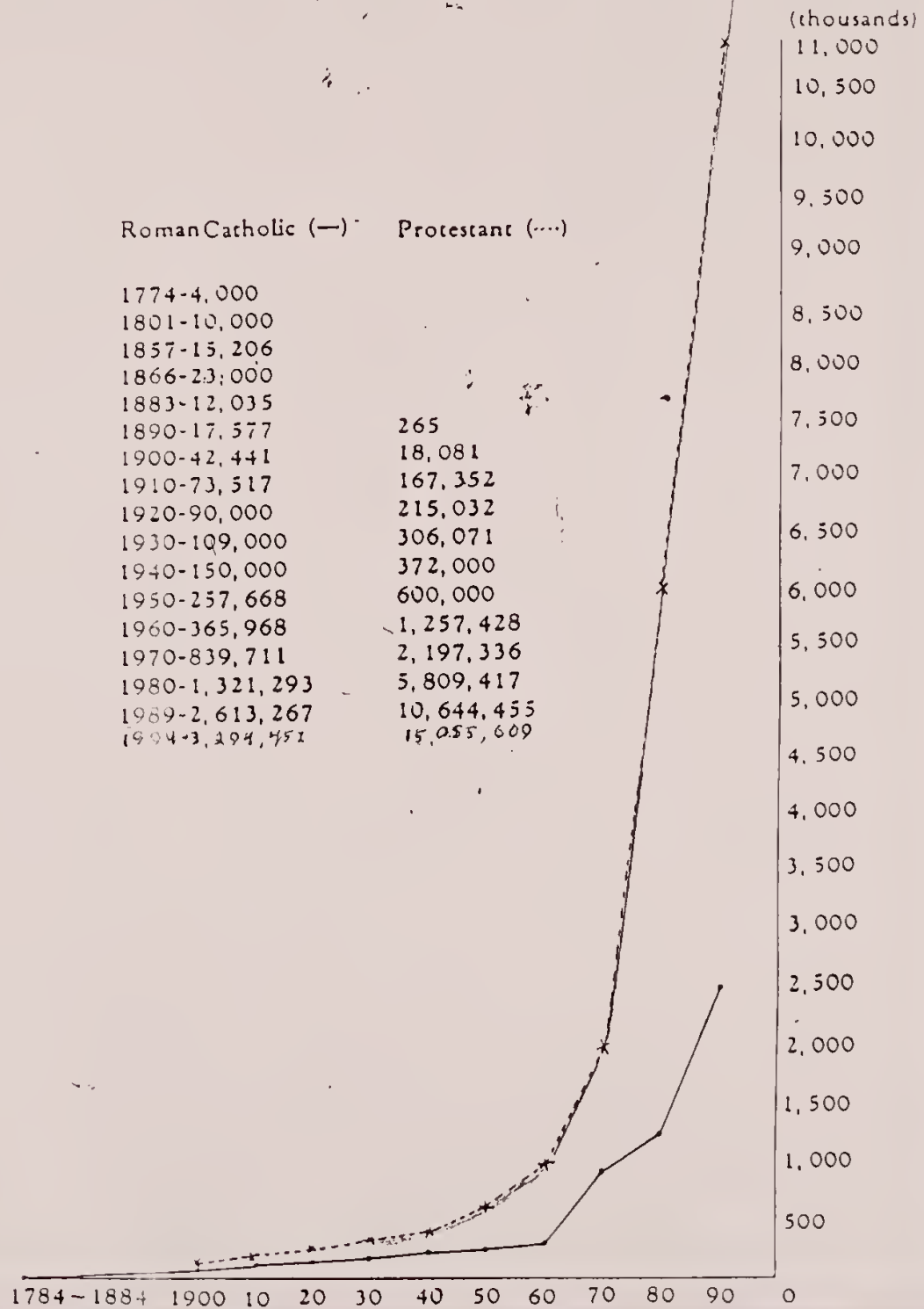
1. Rapid growth - began in 1896, end of Sino-Jap War. 1896-1910.
2. First decline - 1910-1925. Annexation to 1919 Indep Movement
3. Second rapid advance - 1920-25. Assassination of Saito - use of military
4. Third decline - 1930 to 1940. Japan's Co-Prosperity Sphere for the East - but Christian
5. World War II + 1940-1955 - War, Refugee, Inevitable.
- 6.

- 3 periods of great growth
- (1) 1896-1910 - from end of Sino-Jap War to Seoul Unholy.
 - (2) 1919-1925 - from Indep. to end of reform movement in Jap.
 - (3) 1955-1990. from end of Korean War to present - from 1950 to 1994 - Prot. + 1,670% advanc. RC + 914% about 2 times as fast.

Arthur Nelson "A Century of Korean Church Growth (1877-1984)"

situation changes before the book is printed. However its reports can indicate trends which can be analyzed and give help insights for future evangelism and church growth. I want to tha

Chart for Korean Church Growth(1784-1990)



* The 1996 edition
isn't out yet.

한국종교연감

1995



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1995

〈통계〉

1994년 통계청 사회조사(종교 인구 및 집회참여도)

I. 조사 개요

1. 조사 목적

- 사회지표 작성을 위하여 기존의 각종 조사에서 생산되고 있지 않은 각 부분에 대한 국민들의 주관적 의식 및 사회적 관심사와 삶의 질에 관련된 항목들을 조사하여 사회 상태의 변동을 파악하고 사회 개발 정책의 기초 자료로 제공하기 위함

2. 조사 연혁

- 1977년 : 3월 최초 실시 이후 3~5년 주기로 부문을 바꾸어 가면서 매년 조사
 - 1978~84년 : 매년 4~5개 부문을 선정하고 부문당 평균 5개 정도의 조사 항목을 대상으로 조사
 - 1985년 이후 : 깊이있는 조사를 위해 2~3개 부문을 선정하고 조사 항목을 평균 15개 정도로 확대하여 조사

3. 실시 근거

- 통계법에 의한 일반통계 제7호(승인번호 : 10118)

4. 조사 대상

- 전국 약 32,500 표본 가구 내의 만 15세 이상 모든 가구원
 - 조사 대상 가구원 수는 총 80,081명

5. 조사 기간

- 1994. 5. 23 ~ 6. 1(10일간)

6. 조사 방법

- 면접 타계식 조사를 원칙으로 자계식 조사 병용

7. 조사 내용

- 사회 부문의 12개 항목

8. 조사 항목별 조사 대상

- 15세 이상 가구원을 대상으로 조사하였으며, 다만 실제 노부모 부양 여부, 노후 대비 방법, 계층 귀속 의식, 계층 이동 가능성(세대간, 세대내)의 5개 항목에 대해서는 가구주만을 대상으로 조사하였음

| 조사 항목명 | 조사 대상 | 비고 |
|---------------------|----------------|----|
| - 가정 생활 만족도 | 15세 이상 기혼자 가구원 | |
| - 청소년 문제 | 15세 이상 모든 가구원 | |
| • 청소년 고민에 대한 견해 | 15~20세 이하 가구원 | 신규 |
| • 청소년 고민 상담 대상 | | |
| - 노부모 부양 및 노후 대비 방법 | 부모 생존 가구주 | 신규 |
| • 실제 노부모 부양 여부 | 15세 이상 모든 가구원 | |
| • 노부모 부양 책임에 대한 태도 | 가구주 | |
| • 노후 대비 방법 | | |
| - 사회 문제에 대한 견해 | 15세 이상 모든 가구원 | 신규 |
| • 현재 상태 | | |

| 조사 항목명 | 조사 대상 | 비고 |
|--|---|----|
| • 3년 전과 비교 - 종교 인구 및 집회 참여도 - 계층 귀속 의식 및 계층 이동 • 주관적 계층 귀속 의식 • 세대간 계층 이동 가능성 • 세대내 계층 이동 가능성 | 15세 이상 모든 가구원 15세 이상 모든 가구원 가구주 가구주 가구주 | |

II. 질문 내용

"무슨 종교를 믿고 있습니까? 있다면 종교 집회에는 어느 정도 참여하고 있습니까?"

| | | | |
|---------|--|---|--|
| 1. 있다 → | 1. 불 교 2. 기독교 3. 천주교 4. 유 교 5. 원불교 6. 천도교 7. 기 타 | → | 참여 횟수 1. 주 2회 이상 2. 주 1회 정도 3. 월 1회 정도 4. 1년에 5~6회 정도 5. 1년에 3~4회 정도 6. 1년에 1~2회 정도 7. 참여하지 않는다 |
|---------|--|---|--|

2. 없다

III. 종교 인구 및 집회 참여도

○ 종교 인구 비율(15세 이상 모든 가구원)

우리나라 15세 이상 인구 중 종교를 가지고 있는 사람의 비율이 49.9%, 무종교가 50.1%로 거의 비슷하게 나타났음

종교 인구 비중을 지역별로 보면 농촌 지역보다 도시 지역이 6.2%p 더 많았음

연령 계층별로는 대체적으로 연령이 높을수록 종교 인구 비중이 높은 추세임

○ 종교 유형별로 보면 '불교' 인구가 24.4%로 가장 많고, '기독교' 18.2%, '천주교' 5.9% 순으로 나타남

불교는 도시 지역보다는 농촌 지역에서, 연령이 높아질수록 높은 비율을 나타냄

기독교는 도시 지역의 비중이 높고, 젊을수록 비중이 높았음

3년 전과 비교해 보면 종교 있는 사람의 비중이 3년 전의 54.0%에 비하여 4.1%p 감소하였는데, 종교 유형별로는 '불교'는 3.2%p, '유교'는 0.6%p, '기독교'는 0.4%p 감소한 반면, '천주교'는 0.2%p 증가하였음

주 고

대

종 교

<표 1 종교인구>

(단위: %)

| | 계 | 종교 | | | | | | | | | 종교 없음 |
|---------|-------|------|------|------|------|-----|-----|-----|-----|------|-------|
| | | 불교 | 기독교 | 천주교 | 유교 | 원불교 | 천도교 | 기타 | | | |
| '94 전국 | 100.0 | 49.9 | 24.4 | 18.2 | 5.9 | 0.4 | 0.3 | 0.1 | 0.7 | 50.1 | |
| 시 부 | 100.0 | 51.3 | 23.7 | 19.5 | 6.7 | 0.3 | 0.3 | 0.1 | 0.7 | 48.7 | |
| | 100.0 | 45.1 | 26.6 | 13.8 | 3.1 | 0.8 | 0.3 | 0.1 | 0.5 | 54.9 | |
| 남 여 | 100.0 | 41.9 | 20.3 | 15.4 | 4.8 | 0.6 | 0.3 | 0.1 | 0.5 | 58.1 | |
| | 100.0 | 57.4 | 28.2 | 20.9 | 6.9 | 0.2 | 0.4 | 0.1 | 0.8 | 42.6 | |
| 15 ~ 19 | 100.0 | 40.8 | 11.4 | 22.6 | 6.1 | 0.1 | 0.2 | 0.0 | 0.4 | 59.2 | |
| 20 ~ 29 | 100.0 | 38.7 | 14.4 | 18.5 | 4.9 | 0.2 | 0.2 | 0.1 | 0.5 | 61.3 | |
| 30 ~ 39 | 100.0 | 51.8 | 24.5 | 19.7 | 6.4 | 0.1 | 0.4 | 0.1 | 0.7 | 48.2 | |
| 40 ~ 49 | 100.0 | 57.5 | 30.6 | 18.3 | 7.2 | 0.3 | 0.3 | 0.1 | 0.7 | 42.5 | |
| 50 ~ 59 | 100.0 | 58.8 | 36.0 | 14.9 | 5.5 | 0.9 | 0.5 | 0.1 | 1.0 | 41.2 | |
| 60+ | 100.0 | 57.1 | 35.5 | 13.7 | 5.3 | 1.2 | 0.4 | 0.2 | 0.8 | 42.9 | |
| 국졸이하 | 100.0 | 54.1 | 35.2 | 12.9 | 3.9 | 0.8 | 0.4 | 0.1 | 0.9 | 45.9 | |
| 중 졸 | 100.0 | 49.0 | 24.1 | 18.3 | 5.3 | 0.3 | 0.3 | 0.1 | 0.7 | 51.0 | |
| 고 졸 | 100.0 | 46.8 | 20.5 | 19.2 | 5.9 | 0.3 | 0.3 | 0.1 | 0.6 | 53.2 | |
| 대졸이상 | 100.0 | 52.6 | 17.0 | 24.3 | 10.0 | 0.2 | 0.5 | 0.1 | 0.5 | 47.4 | |
| 상 층 | 100.0 | 61.7 | 27.7 | 24.5 | 6.6 | 1.1 | 1.1 | 0.0 | 0.8 | 38.3 | |
| 중 층 | 100.0 | 48.5 | 24.1 | 17.0 | 5.9 | 0.5 | 0.3 | 0.1 | 0.5 | 51.5 | |
| 하 층 | 100.0 | 44.5 | 25.9 | 13.2 | 3.7 | 0.5 | 0.3 | 0.1 | 0.8 | 55.6 | |

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| | 계 | 종교 | | | | | | | | | 종교 없음 |
|---------|-------|------|------|------|------|-----|-----|-----|-----|------|-------|
| | | 불교 | 기독교 | 천주교 | 유교 | 원불교 | 천도교 | 기타 | | | |
| '91 전국 | 100.0 | 54.0 | 27.6 | 18.6 | 5.7 | 1.0 | 0.3 | 0.2 | 0.6 | 46.0 | |
| 시 부 | 100.0 | 56.5 | 27.3 | 20.6 | 6.8 | 0.7 | 0.3 | 0.1 | 0.6 | 43.5 | |
| | 100.0 | 46.7 | 28.6 | 12.6 | 2.8 | 1.6 | 0.4 | 0.2 | 0.6 | 53.3 | |
| 남 여 | 100.0 | 46.8 | 24.0 | 15.8 | 4.8 | 1.3 | 0.3 | 0.1 | 0.5 | 53.2 | |
| | 100.0 | 60.5 | 31.0 | 21.1 | 6.6 | 0.7 | 0.4 | 0.1 | 0.7 | 39.5 | |
| 15 ~ 19 | 100.0 | 44.4 | 13.3 | 24.2 | 5.6 | 0.3 | 0.3 | 0.1 | 0.5 | 55.6 | |
| 20 ~ 29 | 100.0 | 43.4 | 17.4 | 19.3 | 5.3 | 0.4 | 0.3 | 0.1 | 0.5 | 56.6 | |
| 30 ~ 39 | 100.0 | 58.0 | 29.5 | 20.3 | 6.4 | 0.8 | 0.3 | 0.1 | 0.6 | 42.0 | |
| 40 ~ 49 | 100.0 | 63.3 | 36.0 | 18.3 | 6.8 | 1.1 | 0.4 | 0.1 | 0.6 | 36.7 | |
| 50 ~ 59 | 100.0 | 60.4 | 38.7 | 13.8 | 4.8 | 1.7 | 0.4 | 0.2 | 0.8 | 39.6 | |
| 60+ | 100.0 | 59.1 | 37.5 | 12.9 | 5.0 | 2.2 | 0.5 | 0.2 | 0.7 | 40.8 | |
| 국졸이하 | 100.0 | 56.1 | 36.9 | 12.7 | 3.6 | 1.5 | 0.4 | 0.1 | 0.9 | 44.0 | |
| 중 졸 | 100.0 | 52.7 | 26.2 | 19.7 | 4.9 | 0.9 | 0.3 | 0.1 | 0.6 | 47.4 | |
| 고 졸 | 100.0 | 52.2 | 23.7 | 20.3 | 6.6 | 0.7 | 0.3 | 0.1 | 0.5 | 47.8 | |
| 대졸이상 | 100.0 | 57.9 | 20.2 | 26.0 | 10.4 | 0.6 | 0.3 | 0.1 | 0.3 | 42.0 | |
| 상 층 | 100.0 | 60.9 | 33.1 | 16.5 | 9.0 | 0.9 | 0.4 | 0.2 | 0.8 | 39.1 | |
| 중 층 | 100.0 | 54.7 | 29.5 | 17.3 | 5.7 | 1.2 | 0.3 | 0.2 | 0.5 | 45.3 | |
| 하 층 | 100.0 | 48.6 | 27.0 | 15.0 | 3.8 | 1.5 | 0.3 | 0.2 | 0.8 | 51.4 | |

<표 1-1 종교인구-1991년 대비 증감표>

(단위: %p)

| | 종교 | | | | | | | | 종교 없음 |
|---------|------|------|------|------|------|------|------|------|-------|
| | 있음 | 불교 | 기독교 | 천주교 | 유교 | 원불교 | 천주교 | 기타 | |
| 전국 | -4.1 | -3.2 | -0.4 | 0.2 | -0.6 | 0.0 | -0.1 | 0.1 | 4.1 |
| 시부 | -5.2 | -3.6 | -1.1 | -0.1 | -0.4 | 0.0 | 0.0 | 0.1 | 5.2 |
| 군부 | -1.6 | -2.0 | -1.2 | 0.3 | -0.8 | -0.1 | -0.1 | 0.1 | 1.6 |
| 남 | -4.9 | -3.7 | -0.4 | 0.0 | -0.7 | 0.0 | 0.0 | 0.0 | 4.9 |
| 여 | -3.1 | -2.8 | -0.2 | 0.3 | -0.5 | 0.0 | 0.0 | 0.1 | 3.1 |
| 15 ~ 19 | -3.6 | -1.9 | -1.6 | 0.5 | -0.2 | -0.1 | -0.1 | -0.1 | 3.6 |
| 20 ~ 29 | -4.7 | -3.0 | -0.8 | -0.4 | -0.2 | -0.1 | 0.0 | 0.0 | 4.7 |
| 30 ~ 39 | -6.2 | -5.0 | -0.6 | 0.0 | -0.7 | 0.1 | 0.0 | 0.1 | 6.2 |
| 40 ~ 49 | -5.8 | -5.4 | 0.0 | 0.4 | -0.8 | -0.1 | 0.0 | 0.1 | 5.8 |
| 50 ~ 59 | -1.6 | -2.7 | 1.1 | 0.7 | -0.8 | 0.1 | -0.1 | 0.2 | 1.6 |
| 60+ | -2.0 | -2.0 | 0.8 | 0.3 | -1.0 | -0.1 | 0.0 | 0.1 | 2.1 |
| 국졸이하 | -2.0 | -1.7 | 0.2 | 0.3 | -0.7 | 0.0 | 0.0 | 0.0 | 1.9 |
| 중졸 | -3.7 | -2.1 | -1.4 | 0.4 | -0.6 | 0.0 | 0.0 | 0.1 | 3.6 |
| 고졸 | -5.4 | -3.2 | -1.1 | -0.7 | -0.4 | 0.0 | 0.0 | 0.1 | 5.4 |
| 대졸이상 | -5.3 | -3.2 | -1.7 | -0.4 | -0.4 | 0.2 | 0.0 | 0.2 | 5.4 |
| 상층 | 0.8 | -5.4 | 8.0 | -2.4 | 0.2 | 0.7 | -0.2 | 0.0 | -0.8 |
| 중층 | -6.2 | -5.4 | -0.3 | 0.2 | -0.7 | 0.0 | -0.1 | 0.0 | 6.2 |
| 하층 | -4.1 | -1.1 | -1.8 | -0.1 | -1.0 | 0.0 | -0.1 | 0.0 | 4.2 |

IV. 종교 집회 참여도

○ 종교를 가지고 있는 15세 이상 종교 인구의 종교 집회 참여도는 '주 1회 정도'(22.2%), '1년에 1~2회 정도'(18.3%), '주 2회 이상'(16.7%) 순으로 나타났으며, 약 40%가 주 1회 이상 종교 집회에 참여하고 있는 것으로 나타남

○ 남자보다는 여자가, 농촌 지역보다는 도시 지역에서 참여 빈도가 높게 나타났음
연령별로는 30대 이상의 연령층에서 참여 빈도가 높게 나타났음
종교 유형별로 보면,

불교에 있어서는 절반 이상이 '1년에 1~2회 정도' 참여하거나 또는 참여하지 않아 참여 빈도가 매우 낮게 나타났음[이는 집회장소(절)가 원거리에 위치하는 등 불교의 특성에 기인함]

○ 집회가 자주 있는 기독교의 경우 80% 정도가 주 1회 이상 종교 집회에 참여하고 있었으며 주 2회 이상의 경우도 40% 정도로 참여도가 매우 높게 나타남

○ 천주교의 경우도 64%가 주 1회 이상 참여하고 있으며, 원불교와 천도교도 상대적으로 높게 나타났음

<표 1-2 참여도>

(단위: %)

| | | 종교인구 총 계 | 주 2회 이상 | 주 1회 이상 | 월 1회 정 도 | 1년에 5~6회 | 1년에 3~4회 | 1년에 1~2회 | 참 여 율 | |
|-----|----------------------|-------------|------------|------------|-------------|-------------|-------------|-------------|----------|------|
| '94 | 전 국 | 100.0 | 16.7 | 22.2 | 12.3 | 8.6 | 8.1 | 18.3 | 13.8 | |
| | 시 군 부 부 | 100.0 | 17.0 | 23.5 | 13.2 | 8.3 | 6.9 | 16.4 | 14.7 | |
| | | 100.0 | 15.4 | 17.1 | 8.7 | 9.8 | 12.9 | 25.7 | 10.5 | |
| | 남 여 | 100.0 | 13.2 | 22.0 | 11.5 | 7.5 | 7.3 | 19.8 | 18.7 | |
| | | 100.0 | 19.1 | 22.4 | 12.9 | 9.3 | 8.7 | 17.2 | 10.4 | |
| | 15 ~ 19 | 100.0 | 13.5 | 37.2 | 9.0 | 4.3 | 3.6 | 11.6 | 20.9 | |
| | 20 ~ 29 | 100.0 | 14.7 | 26.8 | 9.9 | 6.6 | 5.3 | 16.8 | 20.0 | |
| | 30 ~ 39 | 100.0 | 17.8 | 21.7 | 13.2 | 8.4 | 7.3 | 18.4 | 13.3 | |
| | 40 ~ 49 | 100.0 | 19.2 | 19.4 | 14.7 | 10.0 | 9.4 | 17.7 | 9.7 | |
| | 50 ~ 59 | 100.0 | 16.0 | 16.9 | 14.0 | 11.0 | 11.4 | 20.3 | 10.4 | |
| | 60+ | 100.0 | 17.0 | 16.8 | 11.2 | 10.1 | 11.3 | 22.7 | 11.0 | |
| | 국졸이하 중고 대졸이상 | 100.0 | 15.4 | 15.0 | 12.0 | 11.1 | 12.8 | 23.5 | 10.2 | |
| | | 100.0 | 15.8 | 23.2 | 12.9 | 8.5 | 7.5 | 17.5 | 14.7 | |
| | | 100.0 | 17.1 | 23.7 | 12.5 | 7.7 | 6.5 | 16.9 | 15.7 | |
| | | 100.0 | 19.2 | 30.1 | 11.6 | 6.7 | 4.8 | 13.4 | 14.1 | |
| | 불기 천주 유원 천도 | 교교 | 100.0 | 1.7 | 2.9 | 16.4 | 13.8 | 14.8 | 32.9 | 17.5 |
| | | 독교 | 100.0 | 36.0 | 41.0 | 7.6 | 3.0 | 1.3 | 3.0 | 8.1 |
| | | 주교 | 100.0 | 18.4 | 45.6 | 9.0 | 4.4 | 2.1 | 5.9 | 14.7 |
| | | 교교 | 100.0 | 1.4 | 1.6 | 7.9 | 13.1 | 12.3 | 21.2 | 42.5 |
| 불교 | | 100.0 | 7.9 | 33.4 | 15.8 | 8.3 | 4.6 | 20.6 | 9.5 | |
| 천도 | | 100.0 | 4.7 | 23.7 | 17.5 | 12.6 | 1.4 | 4.7 | 35.5 | |
| 기타 | | 100.0 | 39.0 | 17.0 | 20.9 | 3.0 | 2.5 | 7.0 | 10.6 | |

| | | 종교인구 총 계 | 주 2회 이상 | 주 1회 이상 | 월 1회 정 도 | 1년에 5~6회 | 1년에 3~4회 | 1년에 1~2회 | 참 여 율 | |
|-----|----------------------|-------------|------------|------------|-------------|-------------|-------------|-------------|----------|------|
| '91 | 전 국 | 100.0 | 15.5 | 20.8 | 10.8 | 8.6 | 8.9 | 19.8 | 15.7 | |
| | 시 군 부 부 | 100.0 | 15.9 | 22.8 | 11.7 | 8.5 | 7.3 | 17.8 | 16.0 | |
| | | 100.0 | 14.3 | 13.9 | 7.4 | 8.7 | 14.5 | 26.5 | 14.6 | |
| | 남 여 | 100.0 | 11.8 | 20.2 | 9.9 | 7.4 | 7.7 | 21.7 | 21.4 | |
| | | 100.0 | 18.1 | 21.3 | 11.4 | 9.3 | 9.7 | 18.4 | 11.7 | |
| | 15 ~ 19 | 100.0 | 14.5 | 36.2 | 8.8 | 4.3 | 3.0 | 12.8 | 20.4 | |
| | 20 ~ 29 | 100.0 | 14.7 | 24.4 | 9.1 | 6.8 | 5.4 | 18.1 | 21.6 | |
| | 30 ~ 39 | 100.0 | 17.1 | 19.4 | 10.7 | 8.6 | 8.6 | 20.5 | 15.0 | |
| | 40 ~ 49 | 100.0 | 16.0 | 18.7 | 13.1 | 10.3 | 10.6 | 20.2 | 11.0 | |
| | 50 ~ 59 | 100.0 | 14.6 | 14.2 | 12.4 | 10.8 | 13.0 | 22.5 | 12.6 | |
| | 60+ | 100.0 | 15.2 | 15.3 | 9.9 | 9.5 | 12.3 | 23.1 | 14.7 | |
| | 국졸이하 중고 대졸이상 | 100.0 | 14.0 | 13.3 | 10.4 | 10.5 | 13.7 | 24.7 | 13.4 | |
| | | 100.0 | 14.7 | 23.2 | 11.1 | 8.3 | 8.0 | 18.8 | 15.9 | |
| | | 100.0 | 16.1 | 22.7 | 11.0 | 7.5 | 6.8 | 17.8 | 18.0 | |
| | | 100.0 | 19.2 | 29.2 | 10.3 | 7.3 | 4.8 | 15.1 | 14.2 | |
| | 불기 천주 유원 천도 | 교교 | 100.0 | 1.8 | 2.4 | 13.0 | 13.1 | 15.5 | 34.3 | 19.9 |
| | | 독교 | 100.0 | 35.4 | 40.7 | 7.7 | 3.4 | 1.4 | 3.2 | 8.2 |
| | | 주교 | 100.0 | 18.7 | 48.5 | 9.4 | 4.1 | 2.1 | 5.2 | 12.1 |
| | | 교교 | 100.0 | 1.3 | 0.8 | 3.9 | 5.7 | 8.0 | 18.9 | 61.5 |
| 불교 | | 100.0 | 11.7 | 21.3 | 18.1 | 10.1 | 10.5 | 18.5 | 9.8 | |
| 천도 | | 100.0 | 9.5 | 19.8 | 25.1 | 11.8 | 3.0 | 7.2 | 23.6 | |
| 기타 | | 100.0 | 29.7 | 18.4 | 22.4 | 3.4 | 2.2 | 8.2 | 15.6 | |

<표 1-3 참여도-1991년 대비 증감표>

(단위: %)

| | 주 2회 이상 | 주 1회 이상 | 월 1회 정도 | 1년에 5~6회 | 1년에 3~4회 | 1년에 1~2회 | 참 여 양 업 |
|---------|------------|------------|------------|-------------|--------------|--------------|--------------|
| 전 국 | 1.2 | 1.4 | 1.5 | 0.0 | -0.8 | -1.5 | -1.9 |
| 시 부 | 1.1 | 0.7 | 1.5 | -0.2 | -0.4 | -1.4 | -1.3 |
| 군 부 | 1.1 | 3.2 | 1.3 | 1.1 | -1.6 | -0.8 | -4.1 |
| 남 여 | 1.4 1.0 | 1.8 1.1 | 1.6 1.5 | 0.1 0.0 | -0.4 -1.0 | -1.9 -1.2 | -2.7 -1.3 |
| 15 ~ 19 | -1.0 | 1.0 | 0.2 | 0.0 | 0.6 | -1.2 | 0.5 |
| 20 ~ 29 | 0.0 | 2.4 | 0.8 | -0.2 | -0.1 | -1.3 | -1.6 |
| 30 ~ 39 | 0.7 | 2.3 | 2.5 | -0.2 | -1.3 | -2.1 | -1.7 |
| 40 ~ 49 | 3.2 | 0.7 | 1.6 | -0.3 | -1.2 | -2.5 | -1.3 |
| 50 ~ 59 | 1.4 | 2.7 | 1.6 | 0.2 | -1.6 | -2.2 | -2.2 |
| 60+ | 1.8 | 1.5 | 1.3 | 0.6 | -1.0 | -0.4 | -3.7 |
| 국졸이하 | 1.4 | 1.7 | 1.6 | 0.6 | -0.9 | -1.2 | -3.2 |
| 중 고 | 1.1 | 0.0 | 1.8 | 0.2 | -0.5 | -1.3 | -1.2 |
| 대졸이상 | 1.0 | 1.0 | 1.5 | 0.2 | -0.3 | -0.9 | -2.3 |
| 불 기 | 0.0 | 0.9 | 1.3 | -0.6 | 0.0 | -1.7 | -0.1 |
| 교 독 | -0.1 | 0.5 | 3.4 | 0.7 | -0.7 | -1.4 | -2.4 |
| 기 주 | 0.6 | 0.3 | -0.1 | -0.4 | -0.1 | -0.2 | -0.1 |
| 유 원 | -0.3 | -2.9 | -0.4 | 0.3 | 0.0 | 0.7 | 2.6 |
| 불 원 | 0.1 | 0.8 | 4.0 | 7.4 | 4.3 | 2.3 | -19.0 |
| 천 도 | -3.8 | 12.1 | -2.3 | -1.8 | -5.9 | 2.1 | -0.3 |
| 기 타 | -4.8 | 3.9 | -7.6 | 0.8 | -1.6 | -2.5 | 11.9 |
| | 9.3 | -1.4 | -1.5 | -0.4 | 0.3 | -1.2 | -5.0 |

* 이상 1994년 통계청 자료임

3.8
1.7
1.5
1.7
1.4
1.9
1.0
1.3
1.7
1.4
0
2
7
7
1
4
5
1
7
5
5
5

단위

(한국종교사회연구소편)

종교별 교세 현황

<전체 교세>

| 종교별 | 단체 수 | 신도 수 | 교당 수 | 교직자 수 | 비고 |
|---------------------------|------|------------|--------|---------|---------|
| Confuc. Buddhist 유교 | 1 | 10,185,001 | 232 | 18,240 | |
| Buddhist 불교 | 40 | 22,710,417 | 12,004 | 25,508 | 3단체 누락 |
| R.C. 천주교 | 1 | 3,294,451 | 982 | 2,257 | |
| Protest. Xn. 개신교 | 132 | 15,055,609 | 48,256 | 52,312 | 24단체 누락 |
| Muslim 이슬람교 | 1 | 33,640 | 5 | 5 | |
| Tradition 민족종교 | 37 | 11,760,868 | 4,156 | 54,454 | 17단체 누락 |
| 외래종교 | 12 | 2,510,463 | 1,580 | 9,459 | 2단체 누락 |
| 합계 | 225 | 65,522,449 | 67,223 | 462,031 | 총 271단체 |

Ono Buddhism
Chondo

- 단체 수, 교당 수, 교직자 수 및 신도 수는 해당 종교 단체로부터 제출된 자료이며 자료를 제출치 않은 일부 단체는 누락됨
- 통계청 집계(1994년 7월 1일 기준) 우리나라 인구 수는 41,453,000명임

<유교> CONFUCIANISM

| | 대표자 | 신도 수 | 향교 수 | 교직자 수 |
|----|-----|------------|------|--------|
| 유교 | 최근덕 | 10,185,001 | 232 | 18,240 |

<불교> BUDDHISM

| 종단별/ | 대표자 | 신도 수 | 사찰 수 | 승려 수 |
|---------|-----|-----------|-------|-------|
| 대한불교관음종 | 이무웅 | 805,230 | 330 | 398 |
| 대한불교대승종 | 손영모 | 25,000 | 147 | 99 |
| 대한불교미륵종 | 김태근 | 152,920 | 127 | 134 |
| 대한불교미타종 | 권홍 | 1,337,520 | 402 | 736 |
| 대한불교법상종 | 정경식 | 238,260 | 221 | 364 |
| 대한불교법화종 | 신방우 | 498,512 | 1,547 | 1,645 |
| 대한불교보문종 | 정복남 | 70,000 | 32 | 113 |
| 대한불교본원종 | 이현주 | 46,500 | 189 | 331 |
| 대한불교삼문종 | 홍재규 | 59,134 | 159 | |
| 대한불교열반종 | 김해근 | 244,340 | 41 | 64 |
| 대한불교용화종 | 박태순 | 32,561 | 25 | 64 |
| 대한불교원융종 | 배신식 | 96,380 | 161 | 181 |
| 대한불교원효종 | 이법홍 | 73,879 | 250 | 510 |

<불교>

| 종 단 별 | 대표자 | 신도 수 | 사찰 수 | 승려 수 |
|------------|------|------------|--------|--------|
| 대한불교일승종 | 권인수 | 396,420 | 382 | 501 |
| 대한불교조계종 | 송현섭 | 9,125,991 | 1,725 | 10,056 |
| 대한불교조동종 | 윤석영 | 600,000 | 213 | 265 |
| 대한불교진각종 | 선대식 | 619,000 | 118 | 259 |
| 대한불교천대종 | 김영춘 | 1,541,000 | 351 | 492 |
| 대한불교총화종 | 이영희 | 928,597 | 574 | 1,197 |
| 대한불교화엄종 | 한해원 | 56,000 | 74 | 96 |
| 불교총지종 | 안종호 | 350,000 | 36 | 57 |
| 천화불교 | 이희수 | 6,900 | 4 | 7 |
| 한국불교법륜종 | 이대영 | 102,400 | 180 | 223 |
| 한국불교법화종 | 최대식 | 150,000 | 54 | 69 |
| 한국불교여래종 | 신판식 | 7,100 | 370 | 200 |
| 한국불교태고종 | 박승룡 | 4,083,926 | 2,758 | 4,972 |
| 대승불교법왕종 | 최만선 | 13,000 | | 8 |
| 대한불교교화종 | 박영현 | 38,200 | 99 | 179 |
| 대한불교불입종 | 우상윤 | 360,200 | 109 | 278 |
| 대한불교선교종 | 류혜중 | 300,000 | 316 | 500 |
| 대한불교연화종 | 김우남 | 12,000 | 12 | 40 |
| 대한불교영산법화종 | 김학량 | 56,090 | 16 | 23 |
| 대한불교일부선교종 | 서경보 | 150,900 | 720 | 1,200 |
| 대한불교홍제종 | | 23,660 | 27 | 50 |
| 도솔천유마종 | 김길수 | 1,900 | 10 | |
| 세계불교법왕종 | 전순완 | 42,000 | 120 | 131 |
| 진언불교지승종 | 김충태 | 1,027 | 1 | |
| 한국불교미륵선종 | 환공청화 | 30,000 | 30 | 50 |
| 한국불교미륵종 | 정대문 | 27,500 | 55 | 91 |
| '한'세계인류성도종 | 정근철 | 6,380 | 7 | 15 |
| 합 계 | 40종단 | 22,710,417 | 12,004 | 25,598 |

<천주교> ROMAN CATHOLIC

| 교 구 별 | 대표자 | 신자 수 | 본당 수 | 사제 수 |
|-------|-----|-----------|------|------|
| 서울대교구 | 김수환 | 1,129,376 | 171 | 662 |
| 춘천교구 | 장 익 | 52,212 | 39 | 63 |
| 대전교구 | 경갑용 | 153,686 | 77 | 167 |
| 인천교구 | 나길모 | 226,964 | 67 | 127 |
| 수원교구 | 김남수 | 348,403 | 82 | 227 |
| 원주교구 | 김지석 | 44,895 | 32 | 62 |
| 대구대교구 | 이문희 | 306,159 | 98 | 230 |
| 부산교구 | 이갑수 | 306,911 | 73 | 176 |

<천주교 2> R.C.

| 교 구 별 | 대표자 | 신자 수 | 본당 수 | 사제 수 |
|-------|------|-----------|------|-------|
| 청주교구 | 정진석 | 97,766 | 41 | 77 |
| 마산교구 | 박정일 | 118,451 | 57 | 100 |
| 안동교구 | 박석희 | 39,795 | 26 | 45 |
| 광주대교구 | 윤공희 | 222,301 | 75 | 161 |
| 전주교구 | 이병호 | 126,811 | 61 | 129 |
| 제주교구 | 김창열 | 38,076 | 15 | 30 |
| 군중교구 | 정명조 | 82,645 | 68 | 1 |
| 합 계 | 15교구 | 3,294,451 | 982 | 2,257 |

<정교회>

| | 대표자 | 신자 수 | 본당 수 | 사제 수 |
|-------|--------|-------|------|------|
| 한국정교회 | S.트람바스 | 2,000 | 8 | 6 |

<개신교 1> PROTESTANT CHRISTIAN

| 교 단 별 | 대표자 | 신도 수 | 교회 수 | 목사 수 |
|--|-----|-----------|-------|-------|
| 구세군대한본영 | 김성환 | 103,860 | 223 | 450 |
| 국제순복음총회 | 박나중 | 4,000 | 3 | 17 |
| 그리스도의교회한국교역자회 | 전창선 | 12,000 | 80 | 68 |
| 그리스도의교회협의회(유약기) | 함명덕 | 144,750 | 768 | 474 |
| Methodist 기독교대한감리회 | 김선도 | 1,277,177 | 4,114 | 4,974 |
| M 기독교대한감리회(보수측) | 한동훈 | 20,483 | 107 | 66 |
| M 기독교대한감리회(신진) | 김원도 | 1,825 | | 18 |
| M 기독교대한감리회(연합) | 이준영 | 8,700 | 77 | 66 |
| M 기독교대한감리회(자유) | 이돈수 | 4,850 | 48 | 41 |
| KOREAN EVANGELICAL (KMS) 기독교대한복음교회 | 오충일 | 13,000 | 40 | 40 |
| 기독교대한성결교회 | 최건호 | 700,227 | 2,405 | 1,828 |
| 기독교대한하나님의성회(서대문측) | 조삼록 | 50,650 | 168 | 282 |
| 기독교대한하나님의성회(순복음) | 김종목 | 23,194 | 210 | 280 |
| B 기독교복음침례회 | 김진호 | 110,000 | 208 | 42 |
| LUTHERAN 기독교한국루터회 | 김해철 | 6,579 | 25 | 25 |
| 기독교한국성서하나님의교회 | 김용배 | 123,223 | 88 | 205 |
| B 기독교한국침례회(연맹) | 함승수 | 130,000 | 172 | 169 |
| Baptist 기독교한국침례회 | 안종만 | 702,000 | 1,800 | 1,650 |
| 대한기독교나사렛성결회 | 김영백 | 44,307 | 226 | 252 |
| 대한기독교연합교회총회 | 허영만 | 5,000 | 36 | 40 |
| 대한기독교침례회 | 이태준 | 1,339 | 28 | 24 |
| 대한기독교하나님의교회 | 이광연 | 15,000 | 112 | 41 |

<개신교 2>

| 교 단 별 | 대표자 | 신도 수 | 교회 수 | 목사 수 | |
|------------------|-----------------|------|---------|-------|-------|
| B | 대한선교침례회연합회 | 김영하 | 3,168 | 27 | 29 |
| | 대한기독교하나님의교회 | 이광연 | 15,000 | 112 | 41 |
| B | 대한선교침례회연합회 | 김명하 | 3,168 | 27 | 29 |
| AMERICAN | 대한성공회 | 김성수 | 78,000 | 88 | 113 |
| P | 대한예수교개혁장로회(고려파) | 유돈식 | 24,500 | 377 | 340 |
| | 대한예수교연합오순절교회 | 진동석 | 2,990 | 39 | 29 |
| | 대한예수교오순절성결회 | 나운몽 | 34,029 | 183 | 137 |
| P | 대한예수교장로회(개혁) | 박병식 | 136,040 | 426 | 409 |
| Ref. P | 대한예수교장로회(개혁) | 정종환 | 633,620 | 2,005 | 3,831 |
| P | 대한예수교장로회(개혁선교) | 원대성 | 25,428 | 74 | 52 |
| P | 대한예수교장로회(개혁합동) | 김동한 | 8,000 | 159 | 101 |
| P | 대한예수교장로회(개혁합동) | 이한구 | 2,000 | 55 | 55 |
| P | 대한예수교장로회(계신측) | 이병규 | 15,000 | 145 | 111 |
| T | 대한예수교장로회(고려) | 김대운 | 62,532 | 269 | 325 |
| T | 대한예수교장로회(고려연합) | 이춘명 | | 15 | 10 |
| Korea Presb | 대한예수교장로회(고신) | 최해일 | 363,620 | 1,361 | 1,503 |
| | 대한예수교장로회(근본) | 라인선 | 20,370 | 154 | 101 |
| | 대한예수교장로회(기독교개혁) | 이정식 | 5,200 | 60 | 45 |
| | 대한예수교장로회(남북) | 김국태 | 310,000 | 213 | 250 |
| Presb of Am. Ch. | 대한예수교장로회(대신) | 구주희 | 209,383 | 1,066 | 1,187 |
| | 대한예수교장로회(대한) | 송요한 | 138,093 | 304 | 230 |
| | 대한예수교장로회(독노회) | 윤용현 | 14,900 | 87 | 152 |
| | 대한예수교장로회(독노회) | 안도명 | 3,880 | 24 | 23 |
| | 대한예수교장로회(동신측) | 임성주 | | 90 | 80 |
| | 대한예수교장로회(로고스) | 최낙일 | 2,300 | 13 | 12 |
| | 대한예수교장로회(보수) | 김수도 | 15,720 | 110 | 80 |
| | 대한예수교장로회(보수) | 나경식 | 3,555 | 83 | 154 |
| | 대한예수교장로회(보수개혁) | 오균열 | | | 127 |
| | 대한예수교장로회(보수정통) | 김병길 | 8,400 | 64 | 58 |
| | 대한예수교장로회(보수측) | 강춘오 | 2,300 | 120 | 110 |
| | 대한예수교장로회(보수측) | 이정범 | 1,872 | 62 | 56 |
| | 대한예수교장로회(보수통합) | 정연승 | 9,861 | 113 | 133 |
| | 대한예수교장로회(보수합동) | 서마용 | | 150 | 120 |
| | 대한예수교장로회(보수합동) | 김대형 | 19,100 | 120 | 110 |
| | 대한예수교장로회(보수호헌) | 안봉응 | 33,590 | 130 | 160 |
| | 대한예수교장로회(복음) | 정병훈 | 47,000 | 190 | 620 |
| | 대한예수교장로회(선교) | 박형렬 | 10,000 | 14 | 14 |
| | 대한예수교장로회(연합여목) | 박정호 | 4,355 | 89 | 102 |
| | 대한예수교장로회(순장) | 이죽봉 | 5,000 | 34 | 34 |

<개신교>

| 교 단 별 | 대표자 | 신도 수 | 교회 수 | 목사 수 |
|------------------|------|-----------|-------|-------|
| 대한예수교장로회(연합여목) | 박정호 | 4,355 | 89 | 102 |
| 대한예수교장로회(순장) | 이죽봉 | 5,000 | 34 | 34 |
| 대한예수교장로회(연합) | 이영자 | 2,900 | 83 | 69 |
| 대한예수교장로회(성합측) | 정봉국 | 35,110 | 152 | 177 |
| 대한예수교장로회(예신) | 정종호 | 42,681 | 135 | 264 |
| 대한예수교장로회(예장) | 정남렬 | 151,270 | 385 | 620 |
| 대한예수교장로회(예장합보) | 홍문수 | 118,933 | 348 | 219 |
| 대한예수교장로회(예정) | 이정구 | 3,084 | 101 | 52 |
| 대한예수교장로회(장신) | 정창갑 | 26,639 | 243 | 261 |
| 대한예수교장로회(재건) | 박주근 | 23,569 | 114 | 110 |
| 대한예수교장로회(정립) | 김상식 | 16,846 | 380 | 710 |
| 대한예수교장로회(정통) | 양정섭 | 26,700 | 280 | 350 |
| 대한예수교장로회(중립) | 장승찬 | 34,111 | 196 | 398 |
| 대한예수교장로회(통합) | 김기수 | 2,093,967 | 5,330 | 6,174 |
| 대한예수교장로회(통합보수) | 이상철 | 4,000 | 80 | |
| 대한예수교장로회(평안) | 황근옥 | 2,000 | 200 | 81 |
| 대한예수교장로회(평화) | 공준표 | 39,125 | 160 | 142 |
| 대한예수교장로회(한국제일보수) | 김만문 | 30,000 | 120 | |
| 대한예수교장로회(합동) | 김덕신 | 2,158,597 | 5,447 | 6,069 |
| 대한예수교장로회(합동개혁) | 최병하 | 51,900 | 152 | 124 |
| 대한예수교장로회(합동개혁) | 김상현 | 3,250 | 27 | 30 |
| 대한예수교장로회(합동개혁) | 이종택 | | 312 | 235 |
| 대한예수교장로회(합동경성) | 전용대 | 12,901 | 84 | 102 |
| 대한예수교장로회(합동경신) | 박향연 | 2,457 | 58 | 62 |
| 대한예수교장로회(합동교성) | 정사무엘 | 79,585 | 205 | 148 |
| 대한예수교장로회(합동동신) | 정태현 | 1,622 | 53 | 45 |
| 대한예수교장로회(합동보수) | 강성찬 | 769,344 | 1,292 | 803 |
| 대한예수교장로회(합동보수) | 류방식 | 155,000 | 690 | 960 |
| 대한예수교장로회(합동선교) | 김준영 | 8,000 | 45 | 60 |
| 대한예수교장로회(합동선목) | 김국경 | 89,400 | 124 | 108 |
| 대한예수교장로회(합동성회) | 이유석 | 29,595 | 126 | 114 |
| 대한예수교장로회(합동연합) | 김우식 | 85,841 | 411 | 317 |
| 대한예수교장로회(합동예신) | 서상면 | 7,800 | 165 | 71 |
| 대한예수교장로회(합동예총) | 고봉문 | 2,260 | 45 | 31 |
| 대한예수교장로회(합동장신) | 길영복 | 32,153 | 117 | 150 |
| 대한예수교장로회(합동전통) | 허영무 | 5,300 | 239 | 158 |
| 대한예수교장로회(합동정립) | 손홍식 | 59,969 | 164 | 187 |
| 대한예수교장로회(합동정립) | 공명래 | 30,000 | 200 | 100 |
| 대한예수교장로회(합동정통) | 홍찬환 | 266,621 | 1,487 | 1,430 |

<개신교 4>

| 교 단 별 | 대표자 | 신도 수 | 교회 수 | 목사 수 |
|-------------------|-----|------------|--------|--------|
| 대한예수교장로회(합동중립) | 장규환 | 20,000 | 139 | 95 |
| 대한예수교장로회(합동중앙) | 박영근 | 132,140 | 443 | 314 |
| 대한예수교장로회(합동진리) | 이재용 | 2,884 | 417 | 432 |
| 대한예수교장로회(합동총신) | 이준원 | 8,000 | 120 | 50 |
| 대한예수교장로회(합동총연) | 정영진 | 119,751 | 566 | 678 |
| 대한예수교장로회(합동총회) | 정덕천 | 30,000 | 254 | 200 |
| 대한예수교장로회(합동총회) | 민대석 | 122,600 | 250 | 180 |
| 대한예수교장로회(합동통합) | 이덕찬 | 22,932 | 133 | 266 |
| 대한예수교장로회(합동명신) | 김동성 | 74,340 | 413 | 285 |
| 대한예수교장로회(합동환원) | 윤성덕 | 53,208 | 52 | 31 |
| 대한예수교장로회(합정) | 양인천 | 34,534 | 113 | 115 |
| 대한예수교장로회(호헌) | 이규일 | 100,000 | 800 | 650 |
| 대한예수교장로회(호헌) | 최원기 | 13,582 | 109 | 90 |
| 대한예수교장로회(환원) | 이건수 | 39,200 | 72 | 20 |
| 대한예수교장로회총회 | 이광일 | 62,153 | 420 | 350 |
| 성서침례교회 | 김우생 | 34,500 | | |
| 예수교대한감리회 | 신재용 | 65,200 | 191 | 206 |
| 예수교대한감리회(웨슬레측) | 정정성 | 4,115 | 87 | 98 |
| 예수교대한감리회(ICCC탈퇴측) | 한동훈 | 23,243 | 122 | 91 |
| 예수교대한감리회(전통) | 이홍신 | 125,250 | 272 | 417 |
| 예수교대한성결교회 | 우선구 | 184,443 | 819 | 704 |
| 예수교대한웨슬레회 | 노영채 | 466 | 12 | 4 |
| 예수교대한하나님의 성회 | 조용목 | 247,984 | 252 | 164 |
| 예수교사도의신앙교회 | 윤종학 | 370 | 6 | 15 |
| 예수교장로회한국총공회 | 이재순 | | 128 | 128 |
| 예수교장로회한국총공회 | 백태영 | | 76 | 63 |
| 예수교회공의회 | 이경삼 | 561 | 11 | 13 |
| 제칠일안식일예수재림교 | 심대섭 | 143,068 | 583 | 624 |
| 중화기독교연합회 | 유소충 | 481 | 7 | 10 |
| 참여수교회한국총회 | 김학수 | 3,186 | 28 | 14 |
| 한국기독교장로회 | 배야섭 | 340,500 | 1,379 | 1,573 |
| 한국성서선교회 | 박영지 | 2,000 | 22 | 40 |
| 말일성도예수그리스도교회 | 서 원 | 68,000 | 87 | 87 |
| 세계기독교통일신령협회 | 곽정환 | 550,000 | 502 | 1,216 |
| 세계청년대학생MS연맹 | 정영식 | 90,246 | 170 | 34 |
| 여호와의 증인 | 해밀튼 | 78,092 | | |
| 합 계 | | 15,055,609 | 48,256 | 52,312 |

MS

MS
Rev Moon

<이슬람교> ISLAM

| | 대표자 | 신도 수 | 성원 수 | 교직자 수 |
|--------|-----|--------|------|-------|
| 한국이슬람교 | 박정남 | 33,640 | 5 | 5 |

<민족종교>

| 종 단 별 | 대표자 | 신도 수 | 교당 수 | 교직자 수 |
|----------|------|------------|-------|--------|
| 개정유도 | 이성수 | 47,377 | 36 | 178 |
| 금강대도 | 이일규 | 548,263 | 108 | 1,417 |
| 대순진리회 | 박한경 | 7,000,000 | 2,539 | 37,241 |
| 대종교 | 안호상 | 470,100 | 89 | 271 |
| 성덕도 | 윤명수 | 350,000 | 120 | 200 |
| 수운교 | 양원운 | 60,500 | 36 | 167 |
| 원불교 | 이광정 | 1,237,408 | 500 | 9,806 |
| 친도교 | 김재중 | 1,120,623 | 150 | |
| 천존회 | 모행남 | 124,219 | 52 | 3,214 |
| 대극도 | 송재현 | 187,749 | 123 | 341 |
| 한얼교 | 신정일 | 411,029 | 186 | 621 |
| 그밖의 종교단체 | 26단체 | 203,600 | 217 | 938 |
| 합 계 | 37단체 | 11,760,868 | 4,156 | 54,454 |

<외래종교>

| 종 단 별 | 대표자 | 신도 수 | 교당 수 | 교직자 수 |
|-----------|-------|-----------|-------|-------|
| 국제도덕협회입관도 | 이기호 외 | 1,100,000 | 140 | 195 |
| 대한도덕회 | 고운정 | 13,446 | 9 | 32 |
| 대한천리교 | 조수현 | 362,570 | 512 | 5,051 |
| SGI한국불교회 | 박덕현 | 734,373 | 250 | |
| 한국천리교연합회 | 배석수 | 265,841 | 652 | 3,846 |
| 그밖의 종교단체 | 7단체 | 34,233 | 17 | 35 |
| 합 계 | | 2,510,463 | 1,580 | 9,159 |

Korea (South)

(Republic of Korea)



Area 99,200 sq.km. Southern half of Korean peninsula. Mountainous; only 22% is arable.

| Population | Ann. Gr. | Density |
|-----------------|----------|-----------|
| 1990 43,520,000 | 0.98 % | 440/sq.km |
| 1995 44,851,000 | 0.80 % | 452/sq.km |

Peoples: One of world's most ethnically homogeneous nations.

Korean 99.8%. An ancient and cultured nation.

Other 0.2%. US military and Chinese (24,000).

Literacy 92%. **Official language:** Korean.

Capital: Seoul 10,918,000. Other major cities: Pusan 4,360,000; Taegu 2,286,000; Incheon 1,728,000; Kwangju 1,234,000; Taejon 1,085,000. Urbanization 47%.

Economy: Rapid industrialization and growth since the Korean War. One of the four East Asian "dragons" - the powerful export-oriented nations, with a wide range of sophisticated industries. Unemployment 3%. Public debt/person \$493. Income/person \$5,569 (26% of USA).

Politics: For centuries, Korea was the "Hermit Kingdom". The attitudes and politics of Koreans have been moulded by the Japanese occupation (1910-1945), the Russian-imposed division of Korea (1945-48) and the devastating Korean War (1950-1953). Strong military-civilian governments held power from 1950 until 1988, when public unrest led to constitutional change and a more open multi-party democracy. The first civilian president in 32 years was elected in 1992.

Religion: There is complete religious freedom. The government has been favourable to Christianity, seeing this as an ideological bulwark against the Communist threat. There is wide variation between government census returns and membership claims by religious groups themselves (represented, respectively, by the two figures listed in parentheses). The first figures are synthesized from a number of sources.

Non-religious/other 20%.

Buddhist 27.7% (19.1%-47%). Strong until 15th century, and with post-war resurgence.

New religions 5.7% (0.8%-15%). Several hundred new syncretic religions, most of recent origin.

Shamanist 10%. Few openly claim to be followers of the ancient religion of Korea, but its influence is widespread.

Confucianist 1.2% (1.0%-24.3%). Official religion until 1910. Both Buddhism and Confucianism have made a deep impact on Korean culture.

Muslim 0.06%. **Baha'i** 0.05%.

Christian 35.3% (19.8%-43.6%). Affil 34.4%. Growth 5.7%.

Protestant 27.1%. Growth 6%.

| Church | Cong | Members | Affiliated |
|---------------------------|--------|-----------|------------|
| Presb Ch of K (Haptong) | 4,561 | 772,000 | 1,930,596 |
| Presb Ch of K (Tonghap) | 5,100 | 830,000 | 1,660,248 |
| K Methodist Chs (4) | 3,507 | 503,000 | 1,048,260 |
| Jesus Assemb. of God | 800 | 400,000 | 1,000,000 |
| Korea Evang Ch | 1,623 | 301,000 | 601,801 |
| Korea Baptist Conv | 1,740 | 176,661 | 556,840 |
| Presby Ch (Reformed) | 901 | 171,000 | 427,943 |
| Jesus Korean Hol Ch | 618 | 121,408 | 362,346 |
| G Assembly of Presb | | | |
| Chs in Korea (BoSu) | 972 | 140,000 | 310,111 |
| Presb Ch in ROK (Hankuk) | 1,140 | 126,000 | 285,350 |
| Korea Assemb. of God | 450 | 74,200 | 185,480 |
| Presb Ch of K (Kosin) | 1,101 | 71,500 | 178,853 |
| Ch of God of Prophecy | 88 | 24,600 | 123,223 |
| Assoc of Chr Chs | 309 | 56,800 | 103,265 |
| All other (171) | 15,075 | 1,292,538 | 3,031,457 |
| Denominations (188) | 37,985 | 5,060,707 | 11,805,773 |
| Evangelicals 21.1% of pop | | 3,818,000 | 9,188,000 |
| Pentecostal/charis 4.5% | | 743,000 | 1,860,000 |

Missionaries:

to Korea 409 (1:106,000 people) in 49 agencies.

from Korea 2,237 (1:5,200 Protestants) in 80 agencies
1,966 from 1,820 local 417 dom. (Recent research indicates 2,956 missionaries overseas by 1992).

Roman Catholic 6%. Affil 5.6%. Growth 4.8%.

| | | | |
|-------------|-------|-----------|-----------|
| Catholic Ch | 2,950 | 1,360,000 | 2,423,181 |
| Charismatic | | 21,000 | 36,000 |

Missionaries:

to Korea 665 (1,65,000 people).

from Korea 211 (1:11,400 Catholics).

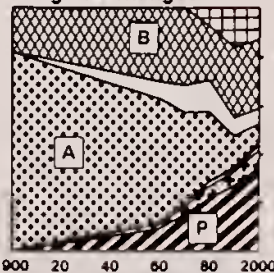
Foreign Marginal 0.6%. Affil 0.6%. Growth 13.6%.

| | | | |
|---------------------|-------|---------|---------|
| Jehovah's Witnesses | 1,055 | 62,193 | 138,000 |
| Mormons | 146 | 50,000 | 105,133 |
| All groups (8) | 1,201 | 115,793 | 255,133 |

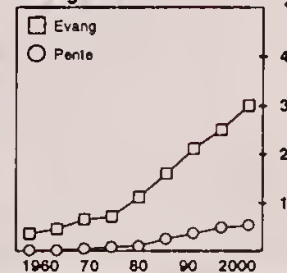
Indigenous Marginal 1.6%. Affil 1.36%. Growth -0.4%.

| | | | |
|--------------------------|-------|---------|---------|
| Unification Ch (Moonies) | 430 | 140,000 | 466,914 |
| All groups (5) | 3,150 | 182,900 | 593,914 |

Religious changes



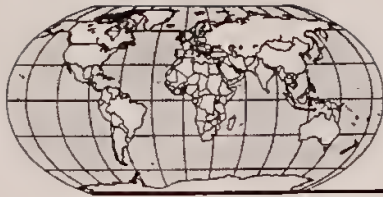
Evangelicals



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KOREA - 1992



Missionary
Correspondence
Program

M-145

1992 Mission Yearbook, page 492

Dr. & Mrs. Timothy W. T. Lee
P. O. Box 25128
Munds Park, AZ 86017
Phone: (602) 286-2616
November 3, 1992

Dear friends,

How true it is that time flies! After another four year term of service in Taejon, Korea, we are again back in the U.S.A. for a year of mission interpretation in churches. What seems really strange to us is the fact that after this year and just two more years in Korea, we will join the ranks of the retired. When we think of that prospect, the past 26 years in Korea seem but "a watch in the night." For all of those years the Korean people have been under the thumb of a government closely linked to military power and authority. This year, for the first time, voters are being given the opportunity to choose a president from a slate of civilian candidates without military ties. Hopes are high for further progress toward true democracy. Hopes were also high for giant strides toward the reunification of North and South Korea. However, the latest news from Korea on Tim's little shortwave radio is that dialogue between the two sides has again broken down. Again divided families are forced to wait on reunion with loved ones as time ticks away for those in their declining years.

The Presbyterian Church of Korea is setting goals again. This adventurous church that dares to trust God for miracles has resolved to work toward doubling church membership (from 2 million to 4 million) and number of congregations (from 5000 to 10,000) in just 20 years - the centennial year of the formation of their General Assembly.

Taejon Seminary, our sphere of activity for 25 years in Korea, finally received a government permit last December after ten years of trying! A large part of this success was due to the grant of land from our church, Presbyterian Church (U.S.A.), for which we are grateful. Under the leadership of president Dr. Haeng Up Chung, the school has been busy this year preparing documents and going through all the red tape necessary to receive final approval to operate a four-year college level institution. This year there are 350 students (25% women) - four times the number that were there when Tim became president in 1968. Our former students are serving churches, large and small, all over Korea, and at least seven of them have been sent out as missionaries to other countries. Hyun Gook Kim sends monthly newsletters from his ministry among mountain people in the Philippines, and Maeng Choon Pak now works as hard on learning Spanish for his assignment in Peru as he once did on learning English in Kay's class at Taejon Seminary! Tim was honored this year by having a scholarship fund established in his name as President Emeritus.

The ministry at Choong Nam National University Hospital continues during our absence with the faithful service of the four evangelists and many volunteer helpers. One disappointment is that the ordained minister whom we had hoped would take over the direction of the ministry in Tim's place accepted a call to another church. Since a hospital chaplain in a non-church-related institution is not yet a recognized, full-time position in Korea, it is difficult to establish job security. We don't know what shape this chaplaincy program will take in the future but trust that God will continue to guide and bless it.

We are very happily situated here in Munds Park, Arizona, a small community 20 miles south of Flagstaff in the high (7000 feet), cool ponderosa pine country. Our cozy little home is just the right size for the two

1992

of us, especially now that Tim has finished building (from the ground up) an attractive storage shed to hold our overflow of "stuff" and the firewood for our new stove. This was an ambitious project, calling into play all of his latent carpentry skills and stretching them to include some new ones, such as installing a dead-bolt lock. A timely visit from Ruth Ann's family brought the expert assistance of son-in-law Walter Somerville and grandson "Little Walt" (21 months). Jonathan, too, drove down from Denver and joined in the "shed raising." Now we're looking forward to Amy's Christmas visit. She's a very busy sophomore at Maryville College in Maryville, Tennessee.

As Christmas approaches this year, amid the glow of candles, the joyful sound of carols, and the happy confusion of giving and receiving, let us hold in our hearts the poor, hungry, and homeless of our earth for whom Mary's Child was born in a borrowed room. Christmas peace, joy, and hope to you!



LITTLE WALT

Our love,

Jim & Kay

THANK YOU FOR YOUR SUPPORT WHICH MAKES THE LEE'S MINISTRY POSSIBLE

(ADDRESS MAIL TO MISSIONARIES AT THE ADDRESS AT THE BEGINNING OF THIS LETTER - NOT ROOM 2409 IN LOUISVILLE.)

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Tim & Kay Lee - International Workers
Presbyterian Church (U.S.A.)
Stewardship & Communication Development Unit
100 Witherspoon Street, Room 2409
Louisville, Kentucky 40202-1396

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Korea Baptist Mission
YeoEuiDo PO Box 165
Seoul 150-601, Korea
December 17, 1992

Dear Friends,

It's December in Seoul. . .which means—listening to Christmas carols while driving through gridlock traffic, temperatures 30° and below, competitive university entrance exams for students, Christmas concerts in churches, prisons, military units, orphanages and homes for the elderly, much joyful celebration in the homes of Christian friends and a huge lighted Christmas tree in City Hall Plaza. The commercial Christmas is celebrated by the majority of the population, but there are still 70% of Korean people who do not yet personally know the Christ of Christmas.

We were able to see or talk with some of you in January, when Nita toured with the Sharon Choir in California and Alabama. A weekend in Dallas was cut short when word came that Stephen, Libba's second child, had been born prematurely. We are happy to report that Stephen is over 20 pounds now and that the whole family will be coming to Seoul to spend this last Christmas in Korea with us. Pres will not be able to come since he is on a fairly new job with Budget Rent-a-Car in San Jose. He will probably spend Christmas with Don's sister's family there.

This has been a productive year in music missions. Craig Singleton and Max Lyall from Golden Gate Seminary were here to share their talents with us in the early spring. The Music Department carried on its normal schedule of conferences and clinics for accompanists, directors and choir members. Nita directed two different productions of "Cool in the Furnace"—one in English at Seoul International Baptist Church and one in Korean at Yunhi Baptist Church. She taught 17 private piano students weekly. The fall semester she was invited to teach two courses on children's music education in our Baptist Seminary in Taejon. This entailed traveling down and back every Tuesday by train. There were 76 from the theology, religious education and music schools who enrolled for the courses.

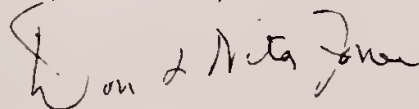
Don continued through 1992 serving as Evangelism Coordinator for the northern section of (South) Korea, which includes the whole width of the peninsula and Cheju Island to the south. It especially includes the capital city of Seoul (11,000,000 people) and its satellite cities, about fourteen of them, which altogether bring the population of greater Seoul to about 20,000,000 people. At the end of November, he turned that task over to another missionary, the first step in preparing to leave for furlough and retirement. He continues to work with the 35 churches of the Han Book Baptist

Association and to preach regularly. During the year, he preached in a number of week-end revivals, sometimes with guests from the USA and sometimes with missionary and Korean teams. In December, he sang the tenor solos for the English-language Messiah Sing-a-long and is looking forward to a military evangelism trip later this month.

It is hard to realize that after thirty-six years of serving here in Korea, we will be returning to the USA in early May for our final furlough, and that retirement will come in November. It will be difficult to leave our Korean and missionary friends. At the same time, God has permitted both of Don's parents to have a long life, and we believe He will grant Don's wish to be able to do some things for them for a while. Likewise, Don hopes to write a book or two on Korea and the development and progress of missions in this land. We are certain that God's purposes in our lives do not end with retirement, and we want to be open to His plans, whatever they might be. We are thankful for the new missionary families who have come to Korea in recent years, and we know that God will use them greatly. We are grateful to God for our Foreign Mission Board and all the faithful who have prayed and made offerings through the years for foreign missions. We would like to say "hang in there". Along with Dr. Herschel Hobbs, we believe that God is not through with Southern Baptists yet. God is always faithful, and we must be faithful too. We will spend this coming furlough in Grand Prairie, Texas as we did last time, and we will be living in Arlington, Texas immediately after retirement. We will probably get another letter out to you in the spring, so that you will know our furlough address, phone number, etc.

1957
1992
We are profoundly grateful to have had the privileges which have been ours through the years and to have seen God do so many wonderful things in the work. When we first arrived in Seoul in 1957, the city itself was less than one-fourth its present population and had only about seven Baptist churches. Now, in greater Seoul, there are more than 300 Baptist churches. Some of God's good news this year has included the establishment of a separate foundation for the Wallace Memorial Baptist Hospital in Pusan (550 beds), a new building for the Church Development Board, and a new and enlarged campus for our Baptist Seminary in Taejon (now 1,600 students). Our Military Evangelism program is sending out seventeen evangelistic teams this month to various Korean military bases to give gifts and preach the Gospel. Korean Christians of all denominations now are sending out 2,570 foreign missionaries around the world (compared to 500 five years ago). God is still wonderfully at work in Korea, and the Gospel is still the world's greatest good news.

Yours and His,



Don & Nita Jones

Dec. 17, 1992

Fourth Rapid Advance, 1955-1990. After two crippling wars, the destruction of the capital, Seoul, and the trauma of ~~losing~~ ^{losing} half the country to the communists, in ~~1955~~ ¹⁹⁵⁵ what was left in South Korea of Korea's three largest Christian communities (Presbyterian, Catholic and Methodist) was said to be: 521,660 total adherents of whom 103,594 were adult communicants in 2,048 churches and meeting places. (NP Mission Min., '55, p. 111). A year later, as reported in 1957, the total number of Protestant adherents numbered 1,288,583, of whom 574,262 (45%) were Presbyterian; 246,927 (19%) were Methodist; and 101,758 (8%) were Evangelical Korean or Holiness (OMS), the latter marking the beginning of a strong interdenominational and theologically conservative movement in Korea which, with the similarly conservative Presbyterian majority would completely dominate Korean Protestantism numerically by the end of the century.

From that time on, Protestant and Catholic church growth in Korea has resembled a runaway bull market on Wall Street, though it stretches the figures to claim that it "nearly doubles" every ten years. For Protestants the estimates are: 600,000 in 1950; 1,257,428 in 1960; 2,197,336 in 1970; 5,809,417 in 1980; and over 10,000,000 in 1990. For Catholics: 257,000 in 1950; 365,968 in 1960; 1,321,293 in 1980; and 2,613,267 in 1989. (Nelson, '91) 86.

A comparison of differing growth rates within the Korean Christian community raises another question. Why has the growth become so unevenly distributed among the major church groups? This chart highlights some of the disparities:¹⁷⁹

¹⁷⁹ Figures adapted from M.Nelson in Acts Theological Journal, (Seoul, 1991), p. 86, with 1994 update from 1995 Hankuk Chongkyo Yonkam, (Seoul, 1995); and further adaptations from Annual Reports of Presbyterian, Catholic and Methodist missions; Roy Shearer, Wildfire: Church Growth in Korea, (Eerdman's, 1966); A. W. Wasson, Church Growth in Korea, (IMC, 1934); Gabriel Gap-Soo Lee, Sociology of Conversions...in Korea, (Ph.D. diss. U. of Michigan, 1963); and H. Rhodes, History of the Korea Mission, Presbyterian [Northern],

M-145

Dr. & Mrs. Timothy W. T. Lee
Presbyterian Mission
133 Ojung Dong
Taejon 300-210, Korea
December 3, 1988

Dear friends,

After fifteen months in the USA, we returned safely to Korea on September 2. A couple of weeks later "the world came to Seoul" for the Olympics and things have been moving at a fast pace ever since. We felt proud of the image that Korea presented to the world during the Olympics. It reflected the hard work and determination of the people to give the very best they had to offer.

It seems to us that there have been greater changes in the Korean political scene during the past year than during the whole span of twenty-two years we have been here. The iron grip of military dictatorship has been broken, and the people are determined that it shall never again rob them of freedom of speech and of access to the truth. People flock around every available TV set to watch public hearings (reminiscent of Watergate!) uncovering the irregularities of the previous regime, and especially those surrounding the tragic Kwangju uprising in 1980. The number of citizens who lost their lives in that skirmish is still being debated. The role played by the USA in that incident is one of the sources of openly-expressed anti-American feelings these days.

Tim has returned to Taejon Presbyterian Seminary as Acting President. (He served as President from 1968 to 1980.) He should be a good "actor" by now, since this is his third year in that position! He has finally extracted a promise from the Seminary Board that he will be replaced no later than August, 1989. The new dormitory is about halfway completed, but is at a standstill right now because of the winter weather and a shortage of funds. There are 142 students at the Seminary this semester, 19 of whom will graduate on December 6.

In addition to administration, teaching, and counseling, Tim preaches almost every Sunday by invitation. During the past month he has filled the pulpit twice for a minister who had an emergency appendectomy. The Presbyterian Church of Korea continues to grow, adding some 90,000 new believers last year. The Church is also now placing equal emphasis on growth in quality - maturity of faith, unity, peace, and outreach to human need at home and abroad. The Presbyterian Church of Korea will host the World Alliance of Reformed Churches in August, 1989. Tim has been invited to be a participant/interpreter.

After two semesters and two summer terms of work, Kay received her Masters in Teaching English as a Second Language on August 13, just a few days before our return to Korea. She spends her mornings at Korea Christian Academy (English-speaking foreign school) helping non-native speakers of English to communicate better in their new language. Her students range in age from kindergarteners to eleventh graders and are from a variety of native language backgrounds, including Japanese, Korean, Canadian-French, and Dutch. Two afternoons a week she teaches conversational English at Taejon Seminary.

1988

1988

[2]

After completing 3½ years of work at the Defense Mapping Agency in Washington, Jonathan is looking forward to his new position with the US Geological Survey (Interior Department) in Denver, Colorado. His work begins on December 19. Jon is a "western" person at heart and loves the mountains and the wide open spaces.

Our son-in-law, Walter Somerville, will receive his Masters in Mission from Wheaton Graduate School in December. He and Ruth Ann have thoroughly enjoyed their year-and-a-half stay at Wheaton. In addition to the academic studies, they made some wonderful friends and reveled in the abundant Lake Michigan bird life. They will return to Montreat NC, and seek further direction for the future. One possibility is a term of teaching English in China.

We pray that you have been renewed, "re-hoped," "re-peaced," and "re-joyed" by the Christmas season, and that you face the New Year's unknowns with calm assurance that God will lead the way.

Our love,

Tim, Kay, Amy

Tim, Kay, and Amy Lee

** The Lee's letter was received on December 13th, too late for Christmas delivery.

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shows a reversal phenomenon.⁴ However, all time periods have the interrelational phenomena between the historical & social situation as the outsider factor influencing the church and the dynamic of faith as the inner factor forming the church.

Beginning in 1894⁸ which is the time of the first Korean church established by a Korean, Seo Sang-ryun, in Soer nae, Hwang Hae Do, the first 10 years marked a weak development in numbers. According to Roy E. Shearer, the number of baptized christians was 100-150 from 1889 to 1893.⁵ But after that time suddenly the number of christians explosively increased between 1895 and 1896. At that time, only the Presbyterian numbers jumped 100 to 500; later on it reached 4,000 members in 1900 (See Chart II).

After this Korean church experienced tremendous church growth through the Great Revival in Pyeng Yang in 1907. Statistical chart III shows the rapid increase phenomenon. According to this chart, the number of baptized people and learners was 39,897 in 1905. After two years it was 118,264 which shows a 262% increase. What made for this surprising growth?

First of all, there was a significant influence of the political atmosphere. The Russo-Japanese War (1904) and particularly the Eul Sa Protected Treaty (1905) changed the political situation. After the Russo-Japanese War Korea was to be ruled by Japan very clearly, and because of the imposition the unfairness of the Eul Sa Protected Treaty all the people were filled with bitterness which made an uneasy atmosphere. This political situation brought people to seek a church. Yang Ju-sam, a pastor, writes of this situation: "All the country is boiling, the people obtain no rest from bitterness. At the same time the revival movement occurs in several place, then in order to depend on God a great number of people enter into the church."⁶ Confronting the uneasy destiny of the nation, Christianity provides a shelter for people who have lost their way by emphasizing the dignity and fundamental rights of humanity.

Secondly, the growth of christians was especially significant in the west-north provinces. This indicates the influence of the social situation. For instance, there

987

the rapid increase in christian numbers implies that faith is created in increasing numbers. In other words church growth or the growth of numbers reflects the creating of christian faith. O. E. Costas, a Third World mission scholar, asserts that "Growth can occur only where life exists; inanimate objects can not experience growth. Life is a process, and since an organism is essentially a living body or a structure constituted to carry on the process of life, an organism that does not grow is in reality dead."³ The creation of christian faith occurs in the covenantal relation between God and humans which shows the fulfillment in Christ. If we receive Jesus, the Christ as savior, our faith has actual ability to live. This faith event happens through the acknowledgement of God's Word -immanence, and the experience of God's spirit - transcendence. The dimension of immanence works to make the historical consciousness and the decision of participation in society while at the same time the dimension of transcendence makes the conversion leading the individual to confess the conviction of salvation. These two significant dimensions work together to create christian faith. When a church has the understanding of God's Word and the experience of God's Spirit, that church is growing. This dynamic of christian faith, the faith event, is an answer to the question: Why do not contemporary religions such as Buddhism or Confucianism show the rapid increasing numbers of believers in the same social, political, and economic situation as Protestant do?

III. Two Examples

At this point one hundred years of Korean Protestant Church History shows the faith event as the main power of rapid increasing growth of christians occurring several times. It seems to me the Great Revival in 1907 is the most epochal turning point in all Korean church history. We see also the important times of increasing believers such as in Kabo Reforms (1894-5), after 3:1 independen^{cy} movement (1919-25), with the truce^s of Korean War (1953-58), and in the mist of political uneasiness and economic development (1973-78). The Great Revival shows that the faith event is more effective than other historical and political factors whereas the situation of 1970's

in Christ. Each aspect lives in a chain. Therefore, studying for one particular area does not mean the separation itself from other areas. Even though this paper shows the limits of the study in institutional perspective, this study penetrates every aspect, or more probably absorbs the basic significance of each aspect because the growth of congregation numbers is connected with all four dimensions, more directly than with other factors.

Moreover, the growing number of christians does not reflect only a development in quantity because the phenomena of increasing numbers includes the eagerness of faith as the inner factor and the cultural, social, and politically diverse situation as the outside factor. There is a clear distinction between the growing numbers of christians and the growth of quantity such as expansion of church organization, mammoth churches and the tendency of positive thinking for successful ministry in terms of quantity. The phenomena of increasing christians should not be interpreted as a symbol of "quantitative colossalism". Because a christian is a split atom who was trained to be a disciple of the Lord. The numbers of christian are regarded as the "representative number." Also we can not support the simple logic which maintains that church growth in terms of numbers is inevitably damaging to the developing of quality. Because as shown in the analysis of the attributes of a church, a church is a reality of complicated experiences which can not be explained simply by the concept of quantity or quality. Thus it is impossible to answer the question: how can one measure the quality of a person who is attending a church through the experience of conversion? The growth of congregation numbers can not be regarded simply as the developing of quantity and as also the immature conversion in terms of quality. In the perspective of a mission, the Korean Church welcomes the salvation of more people than just one, and also the church must not classify the content of people's salvation or the quality of the people who confess their salvation. Therefore, the quantity and the quality are not divided or in antinomy in the category of faith, mission.

Furthermore, to say that the reason for the great growth of Korean Church is

FOOTNOTE

1. The Interpreter's Dictionary of The Bible, New York: Abingdon Press, 1962, Vol. I pp. 607-617.
2. H. Richard Niebuhr, The Purpose of the Church and Its Ministry, New York: Harper Row, 1956; O. E. Costas, The Church and Its Mission, London: Coverdale House, 1974.
3. O. E. Costas, *ibid.*, p. 88.
4. Roy E. Shearer, Wildfire: Church Growth in Korea, Grand Rapids, Michigan 1966, pp. 38ff.
5. *Ibid.*, p. 52.
6. "Chosen south Methodist Church 1926", p. 26. (Korean Protestant Church History, Min Kyung-bae, p. 222).
7. "The Korea Review", Vol.6, No.3 (1906) p. 100 (Min Kyung-bae, *Ibid.*, p. 219).
8. Lee Man-yuol, The Protestant at the end of Yi dynasty and National Movement, p. 69.
9. *Ibid.*, p. 70.
10. "The Fiftieth Anniversary Celebration of Korea Mission of the Presbyterian Church, U.S.A." (Seoul, Korea: June 30- July 3, 1934, p. 108. R. E. Shearer, *Ibid.*, p. 55).
11. William N. Blair, The Korean Pentecost, p.71.
12. L. George Paik, The History of Protestant Missions in Korea 1832-1910, p. 364.
13. Min Kyung-bae, Church and Nation, (Seoul, 1981), p. 31.

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13. Min Kyung-bae, Church and Nation, (Seoul, 1981), p. 31.

2. Evangelicals are in a small minority. Only on some islands of Kiribati are there evangelical congregations. The Church of God is growing, and new workers are being trained for advance in their Bible school. Pray that every island may have a clear, resident gospel witness. Most needy are the migrant labourers on Nauru (see p. 310), outlying island groups and the little state of Tuvalu (see p. 417).

Asia

July 6

KOREA (North) (Democratic People's Republic of Korea)



Area 121,000 sq.km. The larger part of the Korean peninsula, but climate more rigorous.

Population 20,082,000. Annual growth 2.3%. People per sq.km. 166. Two and a half million people died in the Korean War, two million more fled from the north to the south at that time.

Peoples

Korean 99.3%, Chinese, Russian 0.7%.

Literacy 91%. **Official language:** Korean.

Capital: Pyongyang 1,501,000. Urbanization 64%.

Economy: Heavily industrialized and very centralized socialist economy. Income/person \$620 (5% of USA).

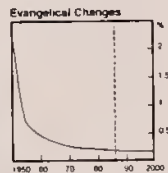
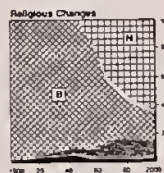
Politics: Occupied by Japan 1910-45. On Russian insistence, Korea was partitioned after World War II. A Communist regime was installed in 1948 in the North, North Korea invaded South Korea in 1949. The Korean War dragged on until 1953. The large North Korean armed forces continue to threaten a second invasion. One of the most

oppressive Communist regimes in the world. There are occasional hints of a reunification of the Koreans, but the fortified border between them is one of the most impenetrable in the world.

Religion: All religions have been harshly repressed. Many thousands of Christians were murdered during and after the Korean War. Religious affiliations are unknown, so the figures given are estimates. Non-religious/Atheist 60%.

Korean religions 39% (Buddhism, Animism, Confucianism, etc.)

Christian 1%.



1. The leader of North Korea and his son have been almost deified by adulatory propaganda. Pray that the time may soon come when the Lord Jesus may be openly worshipped rather than a mere man.

2. Organized Christianity was destroyed by the Communists. Yet in 1945 there was a large and growing Church with about 400,000 Christians. Nearly all believers were killed or fled to the South. Pray that the land may open again for the gospel.

3. The Church in North Korea is one of the most persecuted on earth. There are no known churches or pastors left, though government spokesmen admit to 5,000 Christians in the country. Pray for the secret Church in its long years of suffering.

4. The gospel can only enter by ingenious means — floating literature ashore from the sea, balloon packages by air, etc. The most useful is radio. FEBC broadcast 428 hours per month from Manila. Other stations in South Korea also broadcast many hours of Christian programmes weekly.

KOREA (South)



Asia

July 7

Area 98,500 sq.km. Southern half of Korean peninsula. Mountainous; only 22% is arable.

Population 42,700,000. Annual growth 1.7%. People per sq.km. 434.

Peoples

Korean 99.8%. An ancient and cultured nation.

Other 0.2%. US military and Chinese (30,000).

Literacy 92%. **Official language:** Korean.

Capital: Seoul 10,028,000. Other major cities: Pusan 3,781,000; Taegu 1,848,000; Incheon 1,158,000. Urbanization 57%.

Economy: Rapid industrialization and growth since the Korean War. The economy has reached "take off" with high export earnings. The permanent state of confrontation and military preparedness before invasion threats from the North are a strain on the economy. Income/person \$2,010 (15% of USA).

Politics: The Japanese occupation (1910-45), the Russian imposed division of Korea (1945-48) and the Korean War in which the Communist North invaded the South (1950-53) have moulded the attitudes and politics of South Korea. Strong military-civilian government slowly becoming more democratic. High degree of stability.

Religion: There is complete religious freedom unless that freedom is used by religious leaders to attack government policies. The government has been favourable to Christianity, seeing this as an ideological bulwark against the Communist threat.

No professed religion 14%. Including secularists, non-religious and many Shamanists (animist).

Buddhist 33%. Strong until 15th century, and with post-war resurgence.

Confucian 12%. Official religion until 1910. Both Buddhism and Confucianism have made a deep impact on Korean culture.

New religions 10.6%. Over 250 syncretic non-Christian religions, most of recent origin.

Muslim 0.1%. A growing movement among Koreans.

Christian 30%.

Roman Catholic 4.4%. Practising 66%. 1,900,000a; 1,060,000m.

Foreign and indigenous marginal (at least 13 groups) 1.6%. 660,000a; 220,000m. Largest (adherents):

| | |
|------------------------------|---------|
| Unification Church (Moonies) | 500,000 |
| Jehovah's Witnesses | 77,428 |
| Mormons | 36,000 |

Protestant 24%. 10,200,000a; 4,370,000m. Denominations 61. Largest (adherents):

| | |
|-----------------------------|-----------|
| Presby. Ch. in K. (Hapdong) | 1,389,200 |
| Presby. Ch. of K. (Tonghap) | 1,373,600 |
| Methodist Church (4 groups) | 1,007,600 |

| | |
|----------------------------------|---------|
| Baptist Convention (SBC) (4 gps) | 505,300 |
| Full Gospel C. Church (Cho) | 500,000 |
| Korean Evang. Ch. (OMS) (3 gps) | 461,000 |

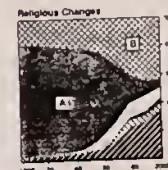
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|--------------------------------|---------|
| Chr. Assemblies of God (6 gps) | 293,200 |
| Presby Church in ROK | 273,700 |
| Koryo Presby. Church | 250,800 |

| | |
|------------------------------|-----------|
| Seventh Day Adventist Church | 134,500 |
| Other Presbyterian (28 gps) | 3,231,200 |

Evangelical 18% of population.

Missionaries to Korea 610 (1:70,000 people) in 60 agencies.

Missionaries from Korea 360 (1:28,300 Protestants) in 17 sending agencies working in 37 countries. Just over half are cross-cultural missionaries.



1. Praise God for the spiritual awakening in Korea and the evident work of the Holy Spirit. Here is a selection of the superlatives!

- The first Protestant church was planted in 1884. By the centenary in 1984 there were nearly 30,000! About 4,900 of these are in the capital.
- The largest congregation (Full Gospel Central Church), and the largest Presbyterian and Methodist congregations in the world.
- The largest evangelistic campaign (Billy Graham 1973).
- The largest Christian mobilization (CCC Explo '74, World Evangelization Crusade '80), 2,700,000 attended one meeting.

e) The largest baptismal service since Pentecost (in the Army, which is now 65% Christian).

2. **Praise God for a Church founded on sound indigenous principles**, blessed with many seasons of revival and refined by years of suffering. A strong, praying Church has emerged that is reaching out to every part of society. Seven churches a day are being planted. Pray that materialism and the cultural acceptability of Christianity may not blunt this growth. Korean Christians are praying that 50% of their nation may be Christian by the end of the century.

3. **There is another side — the Church in Korea needs prayer and revival.** The massive influx of people has been only partially disciplined. The Church is often Christian in confession, Confucian in structure and Buddhist in thought. The deficiencies are many; pray for their rectification.

a) **Formality, legalism, authoritarian leadership** and lack of emphasis on a personal relationship to the Lord and his Word mean that many earnest Christians and pastors need genuine repentance and faith. Born-again Koreans are dynamic, courageous soulwinners, once the Holy Spirit is in full control. There must be a radical deliverance from old pre-Christian values that are contrary to the gospel.

b) **Divisions have afflicted every major denomination.** Nearly 60% of all Protestants are of one or another Presbyterian group, but there are over 30 such. The causes have been ecumenicism, doctrine, power struggles and personality clashes among church leaders. Emphasis has been on the right doctrine at the expense of fellowship with the Lord and the unity of the Body. Pray for a spirit of love and reconciliation among believers.

c) **Emphasis on the external** is often shown by pride in statistical church growth and desire to heap up theological qualifications by those in leadership. Pray for a Spirit-given humility, Christlikeness and faithfulness in disciplining their flocks. The pastor has a high standing in Korean society.

4. **Leadership training is moving into mass production!** The largest theological seminaries in the world are in Korea. Several Presbyterian seminaries and KEC (OMS) have over 1,000 students. There are 283 theological institutions, 38 of which are seminaries turning out over 500 graduates a year. Yet there is a shortage of trained pastors for rural churches and for missionary outreach. Pray for a greater emphasis on expository preaching and a warm personal relationship with the Lord Jesus in these institutions.

5. **Young people** are a restive yet responsive section of the community. Non-denominational groups such as the University Bible Fellowship, IVCF (IFES), CCC and Navigators are all active and making an impact on the 124 colleges and university campuses. Denominational suspicion of para-church groups has led to a confusing profusion of church groups on many campuses. Pray that students may find the delight of personal Bible study. SU has a vital role to play in producing Bible study materials.

6. **Less reached peoples and sections of the population.** The widespread evangelism and church planting of the last 30 years have left few unexposed to the Truth. Rural areas are less well served than the cities. The Chinese are more needy; only 1.4% are Protestant and only 9 Chinese churches exist. Islam is growing and there are now 20,000 Korean Muslims — many as a result of Islamic missionary work among Koreans labouring in Saudi Arabia.

7. **The missionary vision of the Korean Church** is growing dramatically, but there is little understanding of channelling mechanisms and cross-cultural awareness or training in the churches. The Asian Missions Association is seeking to rectify this. Koreans moving overseas tend to go to expatriate Korean groups; pray for a greater input to unreached peoples. The enthusiasm, and rugged dynamism of Koreans can be a great asset in mission. Both denominational and interdenominational groups have bold plans to increase their number of Korean missionaries. Pray for Koreans already serving overseas; they face acute problems in cultural adaptation and the education of their children. Four significant missions are Korean International Mission, Mission to Muslim Lands, Korea Harbour Evangelism and World Concern Korea.

g. **Missions in Korea** have a valuable servant role in giving a fresh perspective to biblical teaching, personal holiness and, increasingly, training Korean missionaries for cross-cultural work. A number of mission agencies have made a major impact in church planting — several Presbyterian agencies, SBC (111 workers), TEAM (18), AoG (18), OMS (16). OMF loans workers to minister within established churches. OMS missionaries have planted the largest denomination in Asia originating from a faith mission.

9. **Christian literature.** The Bible in Korean has gone through many translations and has become part of the culture. The range of theological and devotional books is rapidly increasing, and there are many Christian bookstores (CLC, Word of Life — TEAM, etc.) and publishers (IVCF, CLC etc). Pray that this ministry may help to form a strong, Bible-literate church.

10. **Christian broadcasting** has a strong base with three large Christian radio networks. All broadcast to both Koreas (415 hours per month), and FEBC-Cheju and TEAM-Seoul broadcast to China, USSR, Mongolia, etc.



KUWAIT (State of Kuwait)

Middle
East

July 8

Area 17,000 sq.km. A wedge of desert at the north-east end of the Arabian Gulf.

Population 1,900,000. Annual growth 3.2%. People per sq.km. 111. High rate of entry of immigrant labour in '70s. Population in 1912: 35,000.

Peoples: Two-thirds of the population is foreign. Arab 69%, Kuwaiti 33%, Jordanian/Palestinian 20%, Iraqi 5.3%, Egyptian 4%, Syrian 3.7%, Lebanese 2.8%.

Kurd 13%, **Irani** 6%, **Baluch** 0.4%. **Other foreigners** 11%. Indian, Pakistani, Filipino, Westerners, etc.

Literacy 85%. **Official language:** Arabic.

Capital: Al Kuwait 506,000. Urbanization 94%.

Economy: Exploitation of large oil fields is financing industrial and trading development. One of the world's richest states. Income/person \$18,180 (129% of USA).

Politics: Parliamentary monarchy, fully independent from Britain in 1961. Extensive aid given to Iraq in the Gulf war.

Religion: Sunni Islam is the state religion. Immigrant religious minorities are permitted some worship facilities.

Muslim 90%. Sunni 70%, Shi'a 30%.

Hindu 2%. **Baha'i** 0.2%.

Christian 7-8%. Nominal 5%. Affiliated 2.8%.

Roman Catholic 1.5%. 27,500a.

Orthodox 1%. 18,400a. Denominations 5.

Protestant 0.35%. 6,600a, 3,400m. Denominations 7. Largest:

| | |
|-----------------------------|----------------------|
| Mar Thoma Church | 930 |
| Pentecostal Churches | 800 |
| National Evangelical Church | 570 |
| Anglican Church | 420 |
| Evangelical | 0.23% of population. |
| Missionaries to Kuwait | 0. |

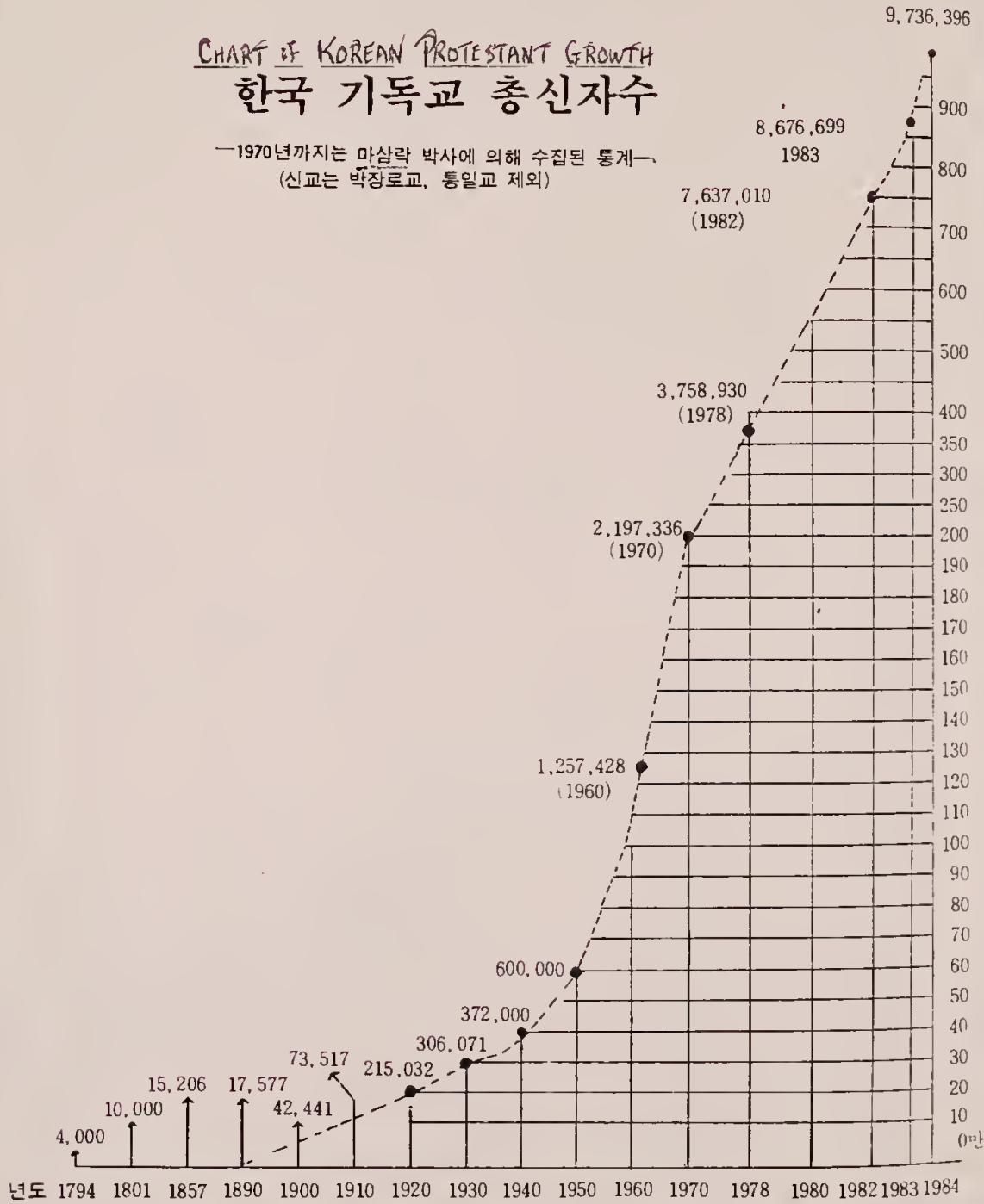
1. **The shadow of the Gulf War and Shi'ite Muslim fundamentalism** has disturbed Kuwaitis. Pray that the wealthy Kuwaitis may become more receptive to the gospel. Possibly less than 2% have ever handled a Bible or heard the gospel. There may be only one family of Kuwaiti believers.

2. **Kuwaitis travel** as tourists, businessmen and students (2,500 in USA). Pray that they may meet Christians willing to share their faith.

3. **The majority of the Christian community** is concerned with amassing wealth, and few have any real commitment to church attendance, much less evangelism. Pray that the negative effects on the Muslims may be nullified by a work of the Holy Spirit.

CHART OF KOREAN PROTESTANT GROWTH 한국 기독교 총신자수

—1970년까지는 마살락 박사에 의해 수집된 통계—
(신교는 박장로교, 통일교 제외)



- Korean Church Telephone Directory (Seoul, 1985)

| 단 체 명 | 년 |
|-------|---|
| 기 독 교 | 8 |
| 불 교 | 8 |
| 유 교 | 8 |
| 천 주 교 | 8 |
| 천 도 교 | 8 |
| 원 불 교 | 8 |

| 종교별 | 구분 |
|---------|----|
| 기 독 교 | |
| 불 교 | |
| 유 교 | |
| 천 주 교 | |
| 천 도 교 | |
| 대 중 교 | |
| 원 불 교 | |
| 기 타 종 교 | |
| 계 | 19 |

- 본 자료는 종교단
- 신도수는 83. 10.

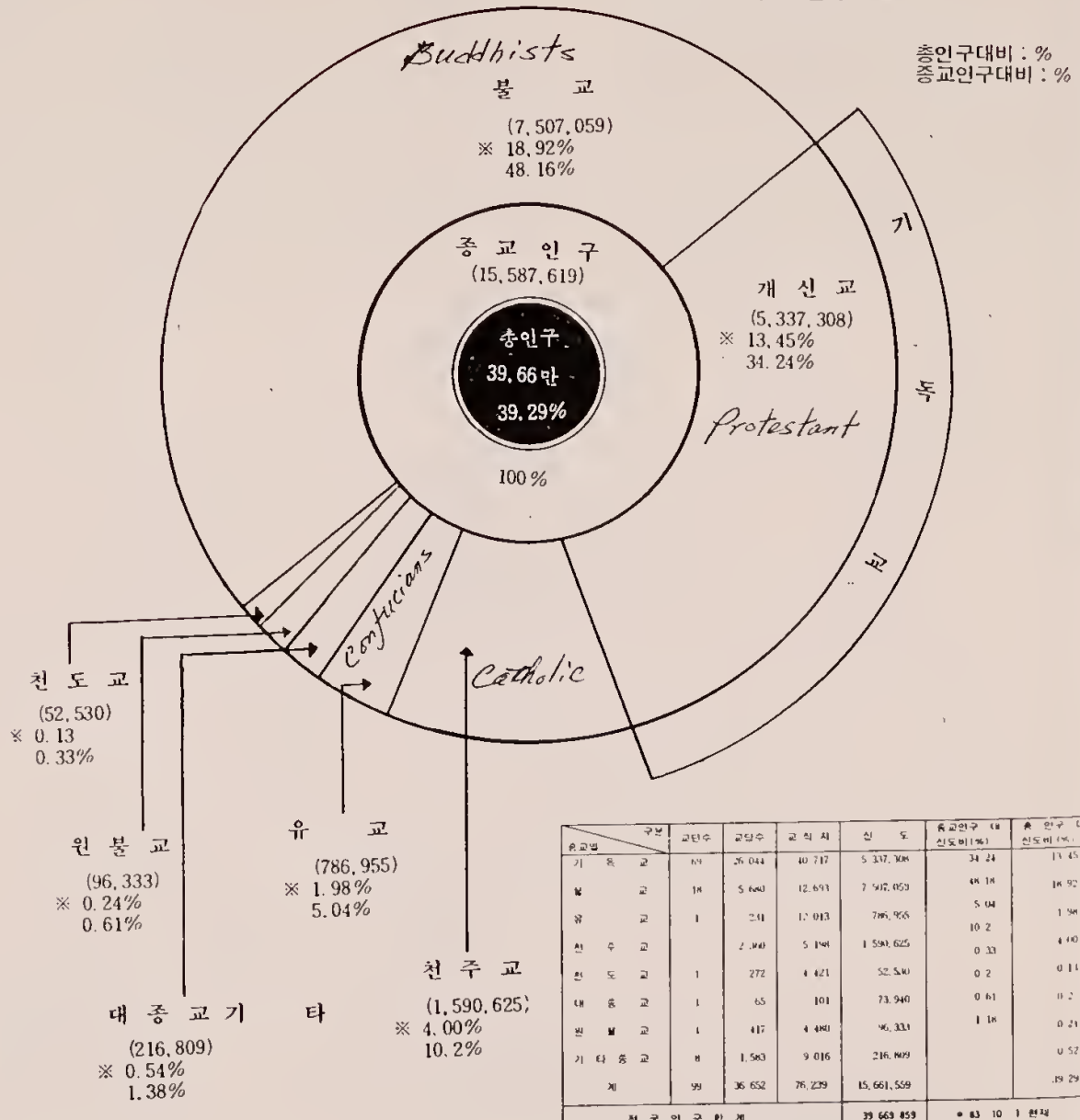
November, 1984 (stat. 1983)

*부록

The Statistics of Religion in Korea

종교별 교세 총괄표

문공부 한국종교 편람 1984. 11. 30



| 종교명 | 구분 | 교단수 | 교당수 | 교역사 | 신도 | 종교인구 대 신도비(%) | 총인구 대 신도비(%) |
|--------|----|-------|--------|-----------|------------|---------------|--------------|
| 기독교 | | 69 | 26,044 | 40,717 | 5,337,308 | 34.24 | 13.45 |
| 불교 | | 18 | 5,680 | 12,693 | 7,507,059 | 48.16 | 18.92 |
| 유교 | | 1 | 241 | 1,013 | 786,955 | 5.04 | 1.98 |
| 천주교 | | 2,000 | 5,194 | 1,590,625 | 1,590,625 | 10.2 | 4.00 |
| 천도교 | | 1 | 272 | 4,421 | 52,530 | 0.2 | 0.13 |
| 대종교 | | 1 | 65 | 101 | 73,940 | 0.61 | 0.2 |
| 원불교 | | 1 | 417 | 4,480 | 96,333 | 1.16 | 0.24 |
| 기타종교 | | 8 | 1,583 | 9,016 | 216,809 | 0.54 | 0.54 |
| 계 | | 99 | 36,652 | 76,239 | 15,661,569 | 39.29 | 39.29 |
| 전국인구합계 | | | | | 39,669,859 | 100 | 100 |

1 본 자료는 종교단체에서 제출한 자료에 의거, 83년 12월 31일 문공부가 집계한 통계임
2 신도수는 83.10.1 시·도 상주인구조사서에 집계된 종교인구 기준인 것임

10/1/1983 publ.
statistic from 1981

Prot. 5,337,300
Cath. 1,590,600
6,928,000 = 18%

1981

*부록

교단별 교세 현황

1984. 11. 1 본사자료

Protestant Denominations

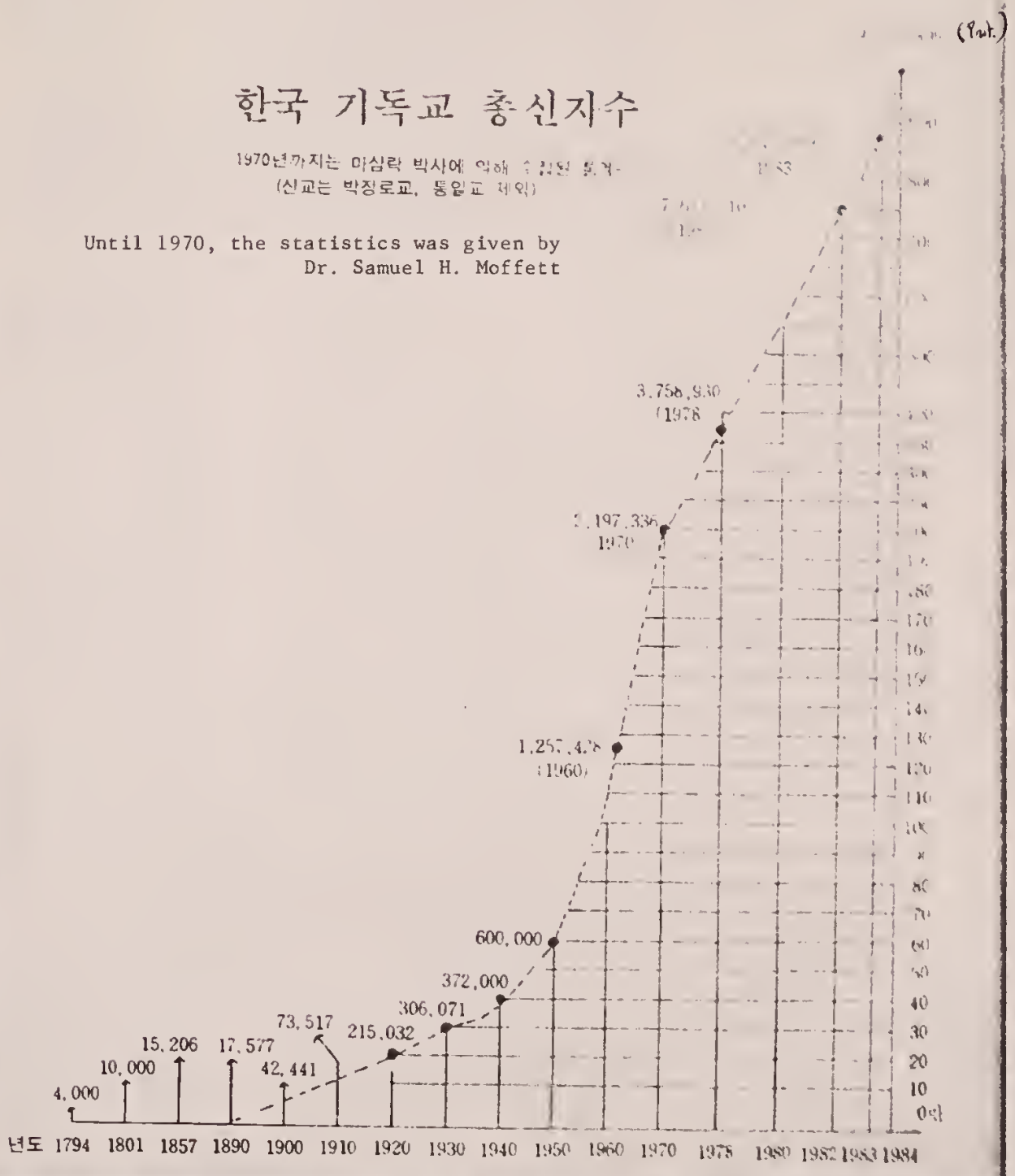
| 교파별 | 교세 | 교단수 Denomination | 교회수 Churches | 교직자수 Clergies | 신도수 Members |
|---------|------------------|---------------------|-----------------|------------------|----------------|
| 장로교 | Presbyterians | 32 | 15,467 | 24,602 | 6,518,563 |
| 감리교 | Methodists | 4 | 3,062 | 4,546 | 1,007,737 |
| 성결교 | Holiness | 3 | 1,702 | 2,345 | 635,364 |
| 침례교 | Baptists | 4 | 1,220 | 1,698 | 505,300 |
| 오순절교 | Pentecostal | 7 | 1,020 | 1,896 | 793,187 |
| 구세군 | Salvation Army | 1 | 178 | 384 | 90,700 |
| 그리스도의교회 | Church of Christ | 1 | 258 | 315 | 43,340 |
| 나사렛교 | Nazareth | 1 | 169 | 179 | 77,100 |
| 성공회 | Episcopal | 1 | 68 | 88 | 47,200 |
| 루터교 | Lutheran | 1 | 15 | 29 | 5,268 |
| 복음교회 | Evangelical | 1 | 24 | 32 | 4,730 |
| 기타 | Etc... | 4 | 67 | 256 | 7,907 |
| 합계 | | 60 | 22,250 | 36,370 | 9,736,396 |

Christians in Korea

한국 기독교 총신자수

1970년까지는 마심락 박사에게 의해 수집된 통계
(신교는 박장로교, 통일교 제외)

Until 1970, the statistics was given by
Dr. Samuel H. Moffett



1. 1985년 1월호
2. 부록
3. 한국 기독교 총신자수
4. 1985년 1월호

1. 1985년 1월호
2. 부록
3. 한국 기독교 총신자수
4. 1985년 1월호

* 부록

종교단체별 교세현황

| 단체명 | 년도 | Churches or | 교역자수 | Members | increase | 총인구대 신도비(%) |
|-------------------|------|-------------|--------|-------------------|-----------|----------------|
| | | Temples | | 교당수 | 신도수 |  | 증가수 |
| 기독교 Protestant | 82년도 | 23,346 | 33,851 | 7,637,010 | | 19.93 |
| | 83년도 | 24,031 | 62,430 | 8,676,699(22%) | 1,039,000 | 22.0 |
| 불교 Buddhist | 82년도 | 7,253 | 20,755 | 11,130,252 | | 29.05 |
| | 83년도 | 6,881 | 18,754 | 12,152,454(30.9%) | 1,022,607 | 30.9 |
| 유교 Confuc. | 82년도 | 232 | 11,950 | 5,201,189 | | 13.57 |
| | 83년도 | 231 | 11,950 | 6,910,000(17.6%) | 1,708,000 | 17.6 |
| 천주교 R.C. | 82년도 | 2,353 | 4,797 | 1,439,778 | | 3.76 |
| | 83년도 | 2,358 | 5,119 | 1,580,000(4%) | 138,000 | 4.9 |
| 천도교 | 82년도 | 249 | 3,264 | 1,073,677 | | 2.8 |
| | 83년도 | 249 | 4,435 | 1,450,000(3.7%) | 38,000 | 3.7 |
| 기독교 기타 | 82년도 | 333 | 4,059 | 941,258 | | 2.46 |
| | 83년도 | 333 | 4,219 | 980,000(2.5%) | 40,000 | 2.5 |

Christian - 26% 10,250,000 83. 11. 17일 문공부참고자료

| 종교명 | 교단수 | 교당수 | 교직자 | 신도 | 총인구대 신도비(%) | 총인구대 신도비(%) |
|-----|-------|--------|--------|------------|----------------|----------------|
| 기독교 | 69 | 26,044 | 40,717 | 5,337,308 | 34.74 | 13.15 |
| 불교 | 18 | 5,680 | 12,693 | 7,507,059 | 48.16 | 18.42 |
| 유교 | 1 | 231 | 12,013 | 780,055 | 5.04 | 1.98 |
| 천주교 | 2,360 | 2,360 | 5,198 | 1,900,000 | 12.32 | 4.90 |
| 천도교 | 1 | 249 | 4,435 | 1,450,000 | 9.35 | 3.70 |
| 기타 | 1 | 333 | 4,059 | 941,258 | 6.08 | 2.46 |
| 기타 | 8 | 1,387 | 9,016 | 11,000,000 | 70.81 | 21.99 |
| 합계 | 96 | 36,084 | 76,234 | 15,907,000 | 100.00 | 47.50 |

* 83. 10. 1. 기준

1,236,196 (Prost.)



Brief Summary of the 68th
General Assembly of the Presbyterian Church of Korea
September 23 to 29, 1983

Elections:

| | |
|-------------------------------|-----------------------|
| Moderator | Rev. In Shik, Rim |
| Vice Moderator | Rev. Chong Yul, Pak |
| Stated Clerk | Rev. Chong In, Kim |
| Assistant Stated Clerk | Rev. Yong Moon, Whang |
| Recording Secretary | Rev. Nak Ki, Paek |
| Assistant Recording Secretary | Rev. Sei Jin, Son |
| Treasurer | Elder Jung Hon, Suh |
| Assistant Treasurer | Elder Doo Yun, Kim |

Staff:

| | |
|---|------------------------|
| General Secretary | Rev. Eui Ho, Lee |
| Executive Secretary of Evangelism Dept. | Rev. Synn Suk, Yang |
| Executive Secretary of Education Dept. | Rev. Yong Gil, Maeng |
| Executive Secretary of Society Dept. | Elder Bong Tuck, Chung |
| Executive Secretary of Rural Dept. | Rev. Jae Ki Kwak |
| Executive Secretary of Chaplain Dept. | Rev. Tae Won, Ohn |

Commissioners:

Pastors: 395 Elders: 395 Total: 790

Some Actions:

Church Union: Adopted a statement sent to all of the churches asking that Reformation Sunday sermons be preached on the themes of peaceful reunification of the people of Korea and the reunification of the Presbyterian Churches in Korea. Also assigned the topic of Presbyterian reunification to the General Council for study and report. (A copy of this statement is attached to this summary.)

Church Structure: Due to the size of the General Assembly meetings, it was decided to establish a General Council made up of one minister and one elder from each presbytery and a number of other officials of the church. This group of approximately one hundred would have the task of debating important issues before the church and formulating proposals for decision by the General Assembly. Such matters as church unification, women's ordination, management of urban evangelization, and structural changes of the church have already been given to this new organization.

Retirement of Pastors: Presbyteries were again charged to take more seriously the matter of old age care for retiring pastors.

September 23-29, 1983

Continuing Education: The continuing education of pastors now in the service of the church was taken from a special committee and assigned to the Seminary.

Presbytery Lines: Several presbyteries were divided so that the approved number is now 41, up from 37.

Assistance for Prisoners of Conscience: The General Assembly voted to take an offering during its meeting for these persons and their families, rather than asking local churches to do so as had been done for the past few years.

Ordained Missionary Women: The ministerial rights and privileges are extended to ordained women missionaries, but they are not enrolled as members of presbyteries until this matter has also been decided for Korean women.

REPORTS

Statistics: The church is growing in all important areas:

| | <u>1981</u> | <u>1982</u> |
|--------------------------|-------------|-------------|
| Churches | 3,727 | 3,871 |
| Ordained Pastors | 2,250 | 2,350 |
| Evangelists | 2,744 | 2,813 |
| Officers | 138,921 | 153,021 |
| Baptized Adults | 403,923 | 438,733 |
| New Adult Baptisms | 54,544 | 57,908 |
| Total Constituents | 1,263,215 | 1,307,351 |
| Sunday School Enrollment | 750,987 | 766,020 |

Rural Department: 155 children of rural pastors were given tuition assistance during the year.

Education Department: 25 titles were printed during the year of books related to the church and Christian Education. Planning continues for the Centennial International Christian Education Conference for August of 1984.

Evangelism Department: Overseas missions continue to expand with ⁷⁸ ~~67~~ Koreans from this church serving in 23 countries. New missionaries in 1983 were sent to Colombia, Bolivia, Costa Rica, West Germany, Brazil, Saudi Arabia, Japan and Jordan.

Centennial Preparations: While interdenominational events for the 100th anniversary of Protestant mission in Korea will center in August, Presbyterians are planning for a number of ceremonies and expect a number of official visitors in late September 1984. All during the year there will be various study tours showing interest in the history and life of the Korean church.

1981-1982

Summary
Actions G.A. of PCK

-3-

September 23-29, 1983

There will be more events at Easter time in 1985 to commemorate the arrival of the first ordained missionaries.

One of the goals for the Centennial set up a number of years ago was to have 5,000 congregations and 1,500,000 constituents by 1985. It appears that the goal for constituents will be achieved sometime during next year, but it may be a year or two more before the church goal is met. Each of the self-supporting churches has been asked to take on the development of a new congregation or to assist a weak one to self-support. This should help in the organizing of new congregations to meet the goal of 5,000.

smoffett korchgro.sum

Rapid Church Growth in Korea: A Quick Survey

Samuel Hugh Moffett

I. The Statistics

The world's largest Presbyterian, Methodist and Pentecostal congregations today are all in Seoul, Korea. When my father went to Korea in 1890 less than 1 Korean in 1,000 was a Christian. When I was in school there in 1930 the figure was 1 in 50. When I went back in 1955 it was 1 in 20; and today it is claimed somewhat dubiously to be 1 in every 3 Koreans.

But comparing growth within the Christian community reveals how unevenly it is distributed, as this chart shows:¹²

| | <u>1900</u> | <u>1940</u> | <u>1950</u> | <u>1980</u> | <u>1994*</u> |
|---------------------|-------------|-------------|-------------|-------------|--------------|
| <u>Catholic</u> | 42,400 | 150,000 | 257,668 | 1,321,000 | 3,294,000 |
| <u>Protestant</u> | 18,081 | 372,000 | 600,000 | 5,809,000 | 15,055,000 |
| ----- | | | | | |
| <u>Presbyterian</u> | 12,599 | 280,000 | | 2,679,401 | 9,000,000 |
| <u>Methodist</u> | 5,667 | 61,509 | | 733,975 | 1,313,035 |

Statistics such as these, however, call for two important caveats. 1. Church statistics are notoriously soft. The asterisk marks probably the least reliable. And 2. Numbers are not the defining sign of growth in the church. They are the most measurable sign, and important as indicating a potential for influencing a whole national culture. But measuring church strength by size is like diagnosing a man's health by his height.

So I am tempted simply to stipulate that Christianity has grown astonishingly in Korea, and go on to the more significant

1

² Figures adapted from M. Nelson in Acts Theological Journal, (Seoul, 1991), p. 86, with 1994 update from 1995 Chongkyo Yonkam, (Seoul, 1995); and further adaptations from Annual Reports of Presbyterian, and Methodist missions, and the Catholic Conference of Korea; Roy Shearer, Wildfire: Church Growth in Korea, (Eerdman's, 1966); A. W. Wasson, Church Growth in Korea, (IMC, 1934); Gabriel Gap-Soo Lee, Sociology of Conversions...in Korea, (Ph.D. diss. U. of Michigan, 1963); and H. Rhodes, History of the Korea Mission, Presbyterian [Northern], (Seoul: 1934). 1940 figure for Korean Presbyterians estimated by doubling the number of communicants reported (Presb. USA Bd. F.M., 1940, p. 150).

question: not how many Korean Christians, but why so many? Why in half a nation, in what is statistically the least Christian continent in the world, is there such a large community of Christians in South Korea. Reduce the claimed figures by 20% and it would still be astonishing. In what follows, the focus will be on the largest Korean Christian segment, the Presbyterians, not without attention, however, to the wider perspective.

II. What made it grow?

If it is difficult to measure the numerical growth, how much more so to determine why Korean Christianity grew. I can only describe where and when the rapid, sustained growth began, and outline eight periods of rapid and slower advance, with suggestions as to what made the difference. I will reluctantly use total adherents as the base measure. It is less accurate than communicant membership but is widely used for comparing religions:

- | | |
|---------------------------------|---------------------------|
| 1. Rapid growth, 1895-1910 | 6. Third decline, 1940-54 |
| 2. Decline, 1910-20 | Then, in South Korea, |
| 3. Second rapid growth, 1920-25 | 7. Rapid advance, 1954-90 |
| 4. Second decline, 1925-30 | 8. Slowdown 1990- |
| 5. Third advance, 1930-40 | |

1. First rapid sustained growth (1895-1910). Beginning in the north in 1895/96, Presbyterians reported growth spreading "like wildfire". Adult communicant growth in the first five years rose from about 73 to nearly 4,000 by 1900; and in the next ten years, multiplied by ten to 42,000 in 1910. In this period Protestants first gained the numerical lead over Rome in the number of total adherents, a dramatic reversal from a ratio of 2.3 Catholics to 1 Protestant, to 2.3 Protestants to 1 Catholic (in 1900 42,000 RC to 18,000 P; in 1910 167,000 P to 73,000 RC).

The reasons for this, I will suggest, fall into 3 categories: the socio-political context, the missiological methods, and the nature of the Korean church community.

The social, political and religious context. In one short turbulent half century from 1900 to 1950, Korea lost its independence, its national identity and half of its territory. It was the colonial period at its height. The Yi dynasty tottered to its end. Japan swaggered in. But in two important ways Korea's experience differed from that of most of the rest of the third world. In Korea the colonialism was Asiatic, not western. And in Korea the old traditional national religions more obviously lost their credibility as symbols of divine favor and national social stability. So since most westerners in Korea were American missionaries, westerners and obviously not Japanese, they were more easily accepted as friends, not exploiters; and their new religion came with a promise of hope, eternal hope, not despair.

The Christian missions. The Protestant approach to the opportunity was a complex union of sensitive adaptation to selective elements of Korean traditional culture, and firm opposition to elements deemed contrary to the New Testament norm. Missionaries lived in Korean-style homes; itinerated widely in country villages; adopted a Korean name for the God of the Bible, and rapidly translated it not into Chinese characters but in Korea's own phonetic alphabet which had been abandoned by the upper classes as "fit only for women and children".

In apparent conflict with such adaptations, mission policy was not so accommodating toward Korea's old religions. It did seem to reject them all as pagan, but it was not so inflexible as to be unable to discern bridges of acceptable accommodation to traditional patterns where such were Biblically and theologically justified. As actually practiced this uneasy tension between condemnation and adaptation promoted growth. Like Confucianists the missionaries respected learning. "Wherever I plant a church," said one missionary, "I want to start a school." Like Buddhists Christians sought purity and promised a future life. Like shamanists they accepted without secular doubt a world of spirits beyond this world of matter.

Critics have therefore accused the early missionaries of being as authoritarian as Confucianists, and as superstitious as Buddhists and shamanists. But in fact their honest recognition of important differences between the old ways and the Christian new way triggered a cultural revolution. The missions became a major factor in the modernizing of Korea. For the young, they battled for education for all, rich and poor, aristocrats and butchers, men and women. For women they were liberators from Confucian patriarchy. And at several critical turning points Christians were brave enough to stand up against their government, even while it was still Korean.

The Nevius Plan. The missionaries, and particularly the Presbyterians, credited much of the rapid growth to their timely adoption of a mission policy called the Nevius Plan in 1890, timely because missionary strategy had not yet crystallized. Though usually described as the "3-self policy" (self support, self government and self propagation), the Korea missionaries placed greater emphasis upon a more basic foundational standard: the Bible. To support the numerical growth of the churches they created a nationwide network of annual Bible classes, fed by regular Bible teaching in the congregations. Within little more than 20 years, this powerful combination produced in 1907 an independent self-governing Korean Presbyterian church, with a financially self-supporting body of church members, and a contagious enthusiasm for Christian witness that was accredited by a life-style to match. It also raised the literacy levels of the nation, for to be Biblical, Christians had to learn to read.

Whether or not the Nevius Method was a key factor in the growth can be debated, but it does not seem a coincidence that the only denomination to adopt it formally and practice it conscientiously soon became the largest. By 1910 the reported figures for adherents stood at: 140,158 Presbyterians, 73,517 Catholics, and 70,525 Methodists. Percentage increase from 1900 to 1910 was 73% for Catholics; 825% for Protestants, whose increase, however, was from a much smaller base.

But many Protestants believed that there was one more important factor for the growth in this period that they insisted must not be overlooked. That was the great Korean revival of 1907/8. Observers compared its "extraordinary manifestations of power" to the 18th century Wesley revivals. True, rapid growth had already begun before the revival, but in the five revival years from 1903 to 1908 church membership increased fourfold. And though growth noticeably slowed two years after the peak of the great meetings, they had given the church a moral and spiritual cleansing and a unity that prepared it for the ordeals it was soon to encounter.

2. The First Decline, 1910-1920. No attempt to explain church growth in Korea--whether by attributing it to the practical wisdom of its missionary methods, or to the revival zeal of converts--is credible if it ignores the power of the tides of ethnic and national and colonial politics that boiled through Korea in the next period (1910-1920). Annexation by Japan ended Korea's independence in 1910, and the Japanizing of the country was a major cause of ten years of declining growth in the church. The Japanese colonial government had always been suspicious of the Christians, and in 1912 they used a fantasy conspiracy case and to turn the empire's anger against prominent Korean Christians. It failed embarrassingly, and but was widened into an assault against the growing independent Christian school system.

The 1911 Imperial Rescript on Education brought all education under the control of the Japanese government. In 1913 medical school requirements were amended making it difficult for missionary physicians to obtain licenses to practice. Two years later a series of edicts extended the authority of the state to cover all religions and the schools related to them. Christian schools were presented with a ten-year deadline to meet requirements forbidding the teaching of religion as a curricular subject. To anxious Christians it seemed that the Bible, central in the whole structure of the churches' school systems, was about to be forced out of the schools. Only with difficulty did the missions negotiate some softening of the blow, but the damage had been done. In 1910 Korea had more students in Christian schools than in Government schools. In 1918 the number in government schools outstripped that in Christian schools three to one.

Such an accumulation of deprivations of the liberties of the Korean people brought an explosion. The decade closed with a massive, nationwide nonviolent protest known as the 1919 Independence Movement, led to an unprecedented extent by Christians though they represented at that time less than 2% of the country's population of 17 million. The outstanding Christian leader of the protest was the Rev. Kil Sun-Joo, the eloquent evangelist of the Great Korean Revival a decade earlier, and the first Korean to become the ordained installed pastor of a Korean church, Central Presbyterian of Pyongyang. All the leaders were imprisoned.

The protest was brutally suppressed, but the unanticipated result of Japanese persecution, offsetting a temporary loss of many frightened non-communicant adherents, was a stiffening of the spine among practicing, communicant Christians. And for the western missionaries it may have been a blessing in disguise. A whole nation, as it turned out, discovered that the westerners were its friends; and that Korean Christians were national patriots not denationalized, and that their faith was far from "other-worldly". Korea would not gain its political freedom for another quarter of a century. But within a year the Korean church began another leap forward.³

Percentage increase in the number of Protestant adherents between 1910 and 1920 was 22% for Catholics; 29% for Protestants.

Second Rapid Growth, 1920-1925. Only a year after the suppression of the Independence Movement, missionaries and Korean Christians launched a Forward Movement, touched off by revival meetings led by a healer turned Presbyterian evangelist, the Rev. Kim Ik-Doo. A leading Methodist pastor, J. S. Ryang reported that recovery was in the air and "growing day and night like bamboo shoots". The number of Methodist church buildings more than doubled by 1924. Once more membership climbed, as the revivals brought in new converts, and the Japanese, sobered by the international response to its violent reaction to the Independence Movement, took steps toward more toleration. Viscount Saito, the new Governor-General introduced rigorous reforms. The combination of a renewal of national pride through the Independence Movement, the Forward Movement revival in the churches, and gentler Japanese government control, produced four or five years of renewed growth in the church.

In 1925 the statistics reported were: 195,827 Presbyterians (of whom 84,500 were communicants); 64,742 Methodists (of whom 22,946

³ In 1920, at the end of the decade 1910-1920, the statistics record 153,149 Presbyterians (of whom 65,321 were communicant members); 90,000 Catholics; and 54,641 Methodists (of whom 17,781 were communicants).

were communicants).

Second Decline, 1925-1930.

The next five years, however, were difficult. The friendly Viscount Saito was assassinated and his successors as Governors-General of Korea, were of a new, hard-line breed of military colonialists with radical visions of a Greater Japan ruling Asia as they now controlled Korea. A missionary described how the change had affected the church. "A feeling of discouragement," he wrote, "has settled down on many of our Korean brethren. (KMF, '31, 36) The two principal reasons for their distress, he said, were Japanese colonial oppression and economic hardship.

But there were glimmers of sunlight. Sunday schools enrolled a record 254,000 pupils, which represented an increase of more than 100% since 1922. (KMF, '31, p.37) And despite a five-year downward turn, figures for the whole decade from 1920 to 1930 actually registered an advance.⁴

Percentage growth between 1920 and 1930 was 17% for Catholics, 42% for Protestants.

Third Advance, 1930-1940. The "third advance" of 1930-1940 were not much more of an advance than the "second decline" was a decline. Already the shadows of what became the second World War were darkening Korea. In 1932 Japanese military imperialism crossed the Korea's northern border into Manchuria. Its goal, as the world was soon to know, was not just Manchuria, nor even China, but all Asia. As the base for its military expansion, unwilling Korea was stripped economically and held captive politically. Religiously, under the pressure of the nationalizing of Shinto into a state religion, Korean churches faced a fearsome dilemma: accept Shinto ceremonies as a patriotic duty, or refuse them as emperor worship and expose themselves to charges of treason. By 1938 repression of Christianity was rapidly escalating into persecution. But again, even under repression the church continued to grow.⁵

Percentage growth between 1930 and 1940 was 43% for Catholics, 22% for Protestants.

⁴ The figures in 1930 were: 137,729 Presbyterians (of whom 64,437 were communicant members); and 61,691 Methodists (of whom 22,056 were communicants). (KMF, 1931, p. 183; and Stokes, xi-xv)

⁵ 1940 was the last year until 1955 for somewhat credible church statistics. The figures were: 305,402 Presbyterians (of whom 134,894 were communicants--a decline of nearly 10,000 since 1935); and 61,509 Methodists (of whom 20,382 were communicants--a gain of about 1,500 since 1935). (Shearer, 225 f.; KMF 1940, p. 68).

Third Decline, 1940-1953. "The years between liberation and the Red invasion [1945-1950] were "the best chance [for evangelism] in the history of Christianity in Korea.. an amazing golden opportunity..." wrote H. H. Underwood in 1951.⁶ He was describing the short exuberant leap forward of growth in the churches in South Korea immediately after the Japanese surrender in 1945.. Thousands of Korean Christians poured south out of the north. Two-thirds of all the Christians were in the north in 1940. Now, under Russian occupation, a communist regime began hunting them down where once they had been most numerous.

The refugees who escaped found South Korea free but plagued by political turmoil. The election of a Methodist as first President of the Republic in 1948 was cause for Christians to celebrate. It was a symbol of the strength of Korean Christians under persecution; but even more it was a sign that the Christian community had achieved sufficient mass to warrant national recognition as a force to be reckoned with politically. The national election of 1950 sent more than 40 Christians to the Republic's Legislative Assembly, one in five of the 200 in a lawmaking body which neither fully supported Syngman Rhee's political constituency nor endorsed his enemies.⁷

But there were danger signals surfacing in the churches. Most emotionally charged was the widening gap between "collaborators", those who had compromised with the Japanese colonialists particularly on the issue of Christian attendance at shinto shrines, and "confessors", those who had risked martyrdom by refusing to participate in what they considered emperor worship. A second fissure was theological. The largest Protestant community, the Presbyterians, found itself divided by a split between two quarreling theological seminaries, one more liberal, the other conservative. When the differences began to harden into schisms, an important factor related to growth emerged: the major theologically conservative bodies grew; the liberal ones (by Korean standards), already in the minority, by comparison did not.⁸

It is futile to try to measure church growth in this troubled period. Statistics cannot measure chaos. An estimate for 1950 is 250,000 Catholics and 600,000 Protestants on the eve of invasion, a total Christian community of about 750,000.

Then came the invasion. 900 Protestant pastors were among

⁶ Horace H. Underwood, "Tragedy and Faith in Korea", (NY: Friendship Press, 1951), 52.

⁷ Presb. USA Bd. Foreign Missions, Annual Report, 1951, 19.

⁸ See below, p. 9, under comments on "church schism".

the refugees. In the northern capital, Pyenyang, which for half a century had been the center of the most rapid growth, missionaries who followed the 40-day UN advance to the north discovered that 80% of the pastors had disappeared.

But not even the invasion prevented an overall Christian advance in South Korea by the end of the Korea War. If they are reliable, estimates for the year 1950 suggest a Catholic gain of 72% in the decade; and a gain of 61% for Protestants.

Fourth Rapid Advance, 1955-1990. After two crippling wars, the destruction of the capital, Seoul, and the trauma of losing half the country to the communists, in 1955 what was left in South Korea of Korea's three largest Christian communities (Presbyterian, Catholic and Methodist) was said to be: 521,660 total adherents of whom 103,594 were adult communicants in 2,048 churches and meeting places. (NP Mission Min., '55, p. 111). A year later, as reported in 1957, the total number of Protestant adherents numbered 1,288,583, of whom 574,262 (45%) were Presbyterian; 246,927 (19%) were Methodist; and 101,758 (8%) were Evangelical Korean or Holiness (OMS), the latter marking the beginning of a strong interdenominational and theologically conservative movement in Korea which, with the similarly conservative Presbyterian majority would completely dominate Korean Protestantism numerically by the end of the century.

From that time on, Protestant and Catholic church growth in Korea has resembled a runaway bull market on Wall Street. The overall average of the growth of the Korean Christian community may indeed vindicate the claim that it "nearly doubles" every ten years. It was true for Protestants, and nearly true for Catholics.⁹

Percentage growth by decades was reportedly: (1950-60) 42% Catholic, 110% Protestant; (1960-70) 115% Catholic, 75% Protestant; (1970-80) 57% Catholic, 114% Protestant; (1980-89) 98% Catholic, 83% Protestant. Growth from 1950 to 1989 was 914 % for Catholics, and 1674% for Protestants.

Let me close this first draft with a summary of some reasons for growth and decline which I am still revising:

⁹ For Protestants the estimates of growth are: 600,000 in 1950; 1,257,428 in 1960; 2,197,336 in 1970; 5,809,417 in 1980; and 10,480,000 in 1990. For Catholics: 257,000 in 1950; 365,968 in 1960; 788,082 in 1970; 1,321,293 in 1980; and 2,613,267 in 1989. (Nelson, 1991, p. 86; cf. Biernatski, p. xii-xiii).

I. Socio-political:

Social upheaval.
 Government oppression. "The harder you hammer the nail, the deeper you drive it in." (Lunacharsky)
 War
 Inter-religious relations
 Ratio of Christians to population. It takes a critical mass to move an entrenched culture.
 Industrialization
 Urbanization. About 55% of Korea's Catholics live in the cities. (Biernatzki, 1975, p. 135).

II. Mission factors.

Priority on evangelism.
 Nevius Method ("Three-self")
 Bible classes
 Liberation of women
 Theological consensus
 Biblical moral standards
 Education and schools
 Medical mission
 Active social compassion
 Number of missionaries

III. The Korean initiative. "The Koreans were always one step ahead of the missionaries". (A. Campbell).

Lay evangelism (Lee Sang-Heun, 1784, in Catholicism; Suh Sang-Yun (1883) in Protestantism).
 Clergy leadership in the church
 Church as a training ground for national leadership
 Revival enthusiasm
 Eagerness for education
 Prayer
 Stewardship (tithing)
 Student activism
 Church schism

Some of these deserve brief further mention:

Church Schism. Protestant schisms which emerged in the 1950s exploded in the 80s and 90s. There are now about 130 different Protestant denominations in Korea. 90 of them are Presbyterian; 10 are Methodist. But growth continued. As Yale's Prof. Latourette once remarked, "Schism is not an unforgivable sin--except to bishops." Division did promote growth short term. But perhaps a plateau has been reached. Since 1990 statistical growth among Protestants, except for Pentecostals, seems to be slowing. In the long term, schism, combined with the corrosive

effects of affluence may be exacting its toll. ¹⁰ At least some of the reported growth in all the schisms seems due more to competitive roll-padding than to true advance. And long term schism can rob evangelism of its credibility and lead to decline.

Numbers of members and missionaries. Studies show that in the early stages, a larger number of missionaries often, but not always, correlates with growth. In later stages, a larger number of converts is more important than a large number of missionaries.

Concluding Very Unscientific Postscript.

Statistics will never convince me that I have found the secret of church growth in Korea. Nor will any array of social factors, though there is a wealth of evidence that the social and political context profoundly affects both church growth and decline. But I think I learned more about the growth, at least, growth from two churches, and one missionary, than from anywhere else, so I close very unscientifically with selective anecdotal impressions.

The first church is Younknak Presbyterian in Seoul, long considered the largest Presbyterian congregation in the world. But what impressed me was that its goal was not growth. Its goal was world mission. It began with 17 refugees, penniless, in 1847. It grew to a membership in the 80s of 60,000, but its pastor kept telling his members, "We're large enough. Why don't some of you off like bees and start new churches. And they did-- all over the world. More than 350 new churches, from Los Angeles to Chile, from Africa to Berlin. MISSION

The second is the Myung-Song Presbyterian Church in Seoul. It began about 25 years ago with 30 or 40 members. He came through Princeton about 10 years ago and told me he had started with 30 members, and now had 15,000. But I couldn't remember him. "I wasn't a very good student," he said. Then I began to

¹⁰ The larger Protestant denominations in 1994 according to the 1995 Hankuk Chongkyo Yonkam (Korean Religion Yearbook) were:

| | | |
|--------------------------------|-----------|---------------------------|
| Presbyterian, <u>Hapdong</u> | 2,158,597 | (conservative) |
| Presbyterian, <u>Tonghap</u> | 2,093,967 | (ecumenical conservative) |
| Methodist, United | 1,277,177 | |
| Presbyterian, <u>Hapd.Posu</u> | 769,344 | (fundamentalist) |
| Baptist, <u>Kidok</u> | 702,000 | |
| Korean Evangelical (OMS) | 700,000 | |
| Reformed Presbyterian | 633,620 | (conservative) |
| <u>Koryu</u> Presbyterian | 363,620 | (Calvinist) |
| ROK Presbyterian | 340,500 | (liberal) |
| Pentecostal, Yoido | 247,984 | |

remember and agreed. "And I'm not a very good preacher," he added. I doubted that, but asked, "Then what made your church grow?" And he just said very simply, "I pray; I pray a lot". Two years he came through again. Now his church has 30,000 members, and his whole church prays. All Korean churches have day-break prayers every weekday; his has two. 5,000 come for the 4:30 a.m. service; and another 5,000 at 5:30. PRAYER

Then there's the missionary. When Korean Christians celebrated a hundred years of Protestant missions in 1934, a delegation from America asked one of the missionaries, What made the church grow? His answer was as simple as that of the Korean pastor. He said, "For 50 years we have held up before the people the Word of God, and the Holy Spirit did the rest." BIBLE STUDY

The Apostle Paul put it best of all: "I planted, Apollos watered, but God gave the increase." It's not academic; it's very unscientific; but I don't think I can put it any better.

- Samuel Hugh Moffett
Princeton, Sept. 15, 1997

COMMISSION ON ECUMENICAL MISSION AND RELATIONS

STATISTICS FOR THE YEAR ENDING
DECEMBER 31, 1961

Commission on Ecumenical Mission and Relations
The United Presbyterian Church in the U.S.A.
475 Riverside Drive, New York 27, N. Y.

OFFICE FOR RESEARCH

1961

STATISTICS FOR THE YEAR ENDING DECEMBER 31, 1961
(Union Institutions in which the Commission shares are included)

TABLE NO. 1—THE CHURCH

| Areas and Countries | Date Established | National Workers | | | Organized Congregations | | | Unorganized Groups | | | Sunday Schools | | Communicant Church Members | Total Christian Community (incl. members, adherents, children, catechumens, etc.) | |
|--|------------------|--------------------|------------------------|--------|---|-------------------|-------------------|--------------------------|---------------------|---------------------|-----------------------|------------------------------------|----------------------------|---|--|
| | | Ordained Ministers | Unordained Evangelists | Total | Total Organized Congregations | Urban (Organized) | Rural (Organized) | Total Unorganized Groups | Urban (Unorganized) | Rural (Unorganized) | No. of Sunday Schools | Sunday School Staff and Enrollment | | | |
| East Asia | | | | | | | | | | | | | | | |
| Hong Kong | 1844 | 19 | 21 | 40 | 22 | 17 | 5 | 1 | 1 | | 21 | 280 | 15,500 | 20,000 | |
| Japan | 1859 | 1,494 | 857 | 2,351 | 1,246 | 1,246 | | 343 | 343 | | 1,773 | 10,727 | 185,196 | *230,000 | |
| Korea | 1884 | 827 | 694 | 1,521 | 1,936 | NR | NR | 318 | NR | NR | NR | NR | *110,788 | 374,256 | |
| Philippines | 1899 | *339 | *1,010 | *1,349 | 926 | NR | NR | 164 | NR | NR | NR | NR | 121,567 | 303,912 | |
| Taiwan (1959 Report) | 1952 | 147 | 218 | 365 | 550 | NR | NR | 170 | NR | NR | NR | NR | 51,060 | 155,060 | |
| South Asia | | | | | | | | | | | | | | | |
| India | | | | | | | | | | | | | | | |
| Kolhapur Church Council | 1870 | 27 | 42 | 69 | 45 | 15 | 30 | 244 | 4 | 240 | NR | NR | 9,590 | 17,927 | |
| North India | 1836 | 52 | 41 | 93 | 50 | 18 | 32 | 276 | | 276 | NR | NR | 9,974 | 42,217 | |
| Punjab | 1834 | 104 | 33 | 137 | 83 | 23 | 60 | 39 | 1 | 38 | 58 | §128 | 14,457 | 56,201 | |
| Indonesia | 1951 | | | | Work in Indonesia is integrated in the total Protestant movement. | | | | | | | | | | |
| Pakistan | | | | | | | | | | | | | | | |
| United Presbyterian Church of Pakistan | 1855 | 116 | 28 | 144 | 139 | 10 | 129 | 16 | | 16 | 130 | NR | 48,345 | 124,248 | |
| Lahore Church Council | 1849 | 27 | 11 | 38 | 42 | 1 | 41 | 72 | | 72 | 77 | §103 | 9,030 | 36,035 | |
| Thailand | 1840 | 52 | 37 | 89 | 127 | NR | NR | 56 | NR | NR | NR | NR | 18,275 | 24,512 | |
| Middle East | | | | | | | | | | | | | | | |
| Egypt (U. A. R.) | 1854 | 156 | 20 | 176 | 161 | | 161 | 31 | NR | NR | NR | NR | 28,375 | 60,700 | |
| Iran | 1835 | 11 | 8 | 19 | 27 | 9 | 18 | 6 | 2 | 4 | 27 | 120 | 2,544 | 4,120 | |
| Iraq (The United Mission in Iraq) | 1924 | 3 | 3 | 6 | 5 | NR | NR | 4 | NR | NR | NR | NR | 831 | 1,220 | |
| Lebanon | 1823 | 16 | 15 | 31 | 38 | 12 | 26 | 23 | | 23 | 31 | §87 | 3,630 | 19,000 | |
| Syria | | | | | | | | | | | | | | | |
| Africa | | | | | | | | | | | | | | | |
| Cameroun (1960 Report) | 1879 | 97 | 1,500 | 1,597 | 211 | NR | NR | 1,515 | NR | NR | NR | NR | 76,642 | 200,000 | |
| Ethiopia | 1920 | 11 | 31 | 42 | 24 | 3 | 21 | 53 | 1 | 52 | 64 | §23 | 2,292 | 8,275 | |
| Rio Muni (1960 Report) | 1950 | 5 | 55 | 60 | 14 | NR | NR | 75 | NR | NR | NR | NR | 2,710 | 8,000 | |
| Republic of the Sudan | | | | | | | | | | | | | | | |
| North Sudan | 1900 | 7 | 2 | 9 | 8 | 8 | | 3 | 2 | 1 | 4 | 33 | 398 | 1,488 | |
| Upper Nile | 1948 | 4 | 12 | 16 | 8 | 1 | 7 | 13 | | 13 | 6 | 17 | 1,364 | 2,565 | |
| Latin America—General | | | | | | | | | | | | | | | |
| Brazil | 1859 | 433 | 186 | 619 | 955 | NR | NR | 3,585 | NR | NR | 1,952 | 13,027 | 107,239 | 535,185 | |
| Chile | 1873 | 15 | 1 | 16 | 24 | 24 | | 20 | 16 | 4 | 45 | 225 | 2,225 | 8,000 | |
| Colombia | 1856 | 19 | 14 | 33 | 21 | 13 | 8 | 64 | 20 | 44 | 55 | 225 | 1,491 | 6,245 | |
| Ecuador (United Andean Indian Mission) | | | | | | | | | | | | | | | |
| Guatemala | 1882 | 43 | 13 | 56 | 64 | 16 | 48 | 150 | 16 | 134 | 162 | 400 | 7,500 | 20,000 | |
| Mexico | 1872 | 102 | 122 | 224 | 150 | NR | NR | 750 | NR | NR | NR | NR | 60,000 | 120,000 | |
| Venezuela | 1897 | 5 | | 5 | 8 | 6 | 2 | 16 | 7 | 9 | 17 | 715 | 678 | 2,000 | |
| Europe | | | | | | | | | | | | | | | |
| Work not of a type to be summarized in statistics. | | | | | | | | | | | | | | | |
| Totals for 1961 | | 4,131 | 4,980 | 9,111 | 6,886 | § 1,422 | § 590 | 8,012 | § | § | § 4,438 | § 26,540 | 891,756 | 2,381,416 | |

NR—No Report.

§—Incomplete Report.

*—Report for 1960.

STATISTICS FOR THE YEAR ENDING DECEMBER 31, 1961
(Union Institutions in which the Commission shares are included)

TABLE NO. 2—EDUCATIONAL INSTITUTIONS (A)

| Areas and Countries | Teachers (National) | | | | | Number of Schools and Enrollment | | | | | | | |
|--|---------------------|-----------------------------------|-------------------------------|------------------------|----------------------------|----------------------------------|----------------------------------|-----------------------|----------------|----------------|----------------|----------------|----|
| | National | Other National Teachers (Special) | Total National Teaching Staff | Evangelical Christians | Non-Evangelical Christians | Non-Christians | Elementary Incl. Village Schools | | Secondary | | College | | |
| | | | | | | | No. of Schools (2) | Enrollment (1) | No. of Schools | Enrollment (1) | No. of Schools | Enrollment (1) | |
| East Asia | | | | | | | | | | | | | |
| Hong Kong | 215 | 8 | 223 | §129 | | 12 | 1 | 2,130 | 2 | 2,214 | 1 | 536 | |
| Japan | 688 | 221 | 909 | 522 | | 172 | | | 4 | 10,257 | 4 | 2,356 | |
| Korea (1960 Report) | 812 | 153 | 965 | 837 | 2 | 125 | | | 10 | 17,638 | 3 | 5,792 | |
| Philippines | 213 | 10 | 223 | 188 | 35 | | | | | 856 | 2 | 2,122 | |
| Taiwan | | | NR | | | | | | | | | | |
| South Asia | | | | | | | | | | | | | |
| India | | | | | | | | | | | | | |
| Kolhapur Church Council | 183 | | 183 | 168 | | 20 | 49 | 4,779 | 5 | 1,404 | 1 | 90 | |
| North India | 428 | | 428 | 288 | 1 | 139 | 27 | 2,446 | 4 | 3,712 | 4 | 1,422 | |
| Punjab | 316 | 9 | 325 | §228 | | 85 | 2 | 3,724 | 11 | 3,815 | 1 | 756 | |
| Indonesia (Union Institutions) | | | NR | | | | | | | | | | |
| Pakistan | | | | | | | | | | | | | |
| United Presbyterian Church of Pakistan | 371 | 6 | 377 | 261 | 3 | 46 | 79 | 6,258 | 12 | 3,077 | 1 | 1,343 | |
| Lahore Church Council | 208 | 17 | 225 | 168 | | 57 | 55 | 3,423 | 4 | 1,404 | 1 | 354 | |
| Thailand (1960 Report) | 867 | 9 | 876 | 431 | | 473 | 8 | 10,048 | 21 | 10,787 | 5 | 606 | |
| Middle East | | | | | | | | | | | | | |
| Egypt (U. A. R.) | 333 | 39 | 372 | 195 | 148 | 76 | 5 | 4,589 | 5 | 1,391 | 1 | 56 | |
| Iran | 166 | 14 | 180 | 115 | 14 | 82 | 17 | 1,801 | 6 | 1,052 | | | |
| Iraq (The United Mission in Iraq) | 10 | 3 | 13 | 8 | 5 | 4 | | | 1 | 186 | | | |
| Lebanon | 197 | | 197 | 67 | 121 | 9 | *11 | 2,656 | *11 | 1,548 | 1 | 435 | |
| Syria | 63 | 1 | 64 | 30 | 34 | | *5 | 1,442 | *3 | 279 | | | |
| Africa | | | | | | | | | | | | | |
| Cameroun (1960 Report) | 835 | 5 | 840 | 862 | | | | 355 | 36,190 | 4 | 835 | 1 | 53 |
| Ethiopia | 72 | 6 | 78 | 65 | 2 | | | 32 | 1,851 | | | | |
| Rio Muni | | | | | | | | No figures available. | | | | | |
| Republic of the Sudan | | | | | | | | | | | | | |
| North Sudan | 83 | 12 | 95 | 38 | 52 | 5 | 4 | 2,227 | 3 | 422 | | | |
| Upper Nile | 10 | 3 | 13 | 13 | | | | 2 | 122 | | | | |
| Latin America | | | | | | | | | | | | | |
| Brazil | 550 | 3 | 553 | 241 | 295 | 35 | *13 | 3,264 | 4 | 2,333 | 2 | 2,462 | |
| Chile | 32 | 6 | 38 | 29 | 9 | | | 5 | 578 | 1 | 52 | | |
| Colombia | 203 | 5 | 208 | 175 | 64 | | | 26 | 3,745 | 6 | 969 | | |
| Ecuador (United Andean Indian Mission) | 11 | | 11 | 5 | 6 | | | 5 | 209 | | | | |
| Guatemala | 94 | 4 | 98 | 92 | 6 | | | 18 | 1,467 | 1 | 405 | | |
| Mexico | 149 | 23 | 172 | 112 | 58 | 2 | | 881 | | 390 | 2 | 122 | |
| Venezuela | 33 | 17 | 50 | 24 | 25 | 1 | | 337 | 1 | 285 | | | |
| Europe | | | | | | | | | | | | | |
| Totals for 1961 | 7,142 | 574 | 7,716 | §5,291 | 880 | §1,343 | 720 | 95,023 | 120 | 65,795 | 30 | 18,505 | |

NR—No Report.

§—Incomplete Report.

*—Report for 1960.

(1)—Enrollments are listed by departments in the schools.

(2)—Includes 338 Village Schools.

STATISTICS FOR THE YEAR ENDING DECEMBER 31, 1961
(Union Institutions in which the Commission shares are included)

TABLE NO. 2—EDUCATIONAL INSTITUTIONS (B)

| Areas and Countries | Number of Schools and Enrollment | | | | | | | | Religious Affiliation | | | | |
|--|----------------------------------|----------------|----------------|----------------|----------------|----------------|----------------|-----------------------|------------------------|----------------------------|----------------|------|------|
| | University | | Seminary | | Other | | Total | | Evangelical Christians | Non-Evangelical Christians | Non-Christians | | |
| | No. of Schools | Enrollment (1) | No. of Schools | Enrollment (1) | No. of Schools | Enrollment (1) | No. of Schools | Enrollment (1) | | | | | |
| East Asia | | | | | | | | | | | | | |
| Hong Kong | | | | | | | 4 | 4,880 | §722 | | 1,365 | | |
| Japan | 2 | 5,667 | 1 | 109 | | 183 | 11 | 18,572 | *1,774 | *2,543 | *13,575 | | |
| Korea (1960 Report) | 1 | 93 | 2 | 270 | 4 | 505 | 20 | 24,298 | 15,222 | 409 | 6,962 | | |
| Philippines | | | 1 | 135 | | 56 | 3 | 4,044 | 2,630 | 1,357 | 57 | | |
| Taiwan | 1 | *500 | 1 | *70 | | | 2 | 570 | NR | NR | NR | | |
| South Asia | | | | | | | | | | | | | |
| India | | | | | | | | | | | | | |
| Kolhapur Church Council | | | 1 | 29 | 1 | 52 | 57 | 6,354 | 2,354 | | 4,000 | | |
| North India | 3 | 1,305 | 1 | 66 | | | 39 | 8,951 | 1,670 | 40 | 7,241 | | |
| Punjab | | | 1 | 33 | 1 | 282 | 16 | 8,610 | 2,063 | 2 | 6,545 | | |
| Indonesia (United Work) | *2 | NR | *3 | NR | | | *5 | NR | NR | | | | |
| Pakistan | | | | | | | | | | | | | |
| United Presbyterian Church of Pakistan | | | 1 | 39 | 4 | 146 | 97 | 10,863 | 4,856 | 109 | 5,895 | | |
| Lahore Church Council | 1 | 1,091 | | | 2 | 92 | 63 | 6,364 | 1,882 | 11 | 4,471 | | |
| Thailand (1960 Report) | | | 1 | 31 | 1 | 20 | 36 | 21,492 | 2,626 | | 18,860 | | |
| Middle East | | | | | | | | | | | | | |
| Egypt (U. A. R.) | | | 1 | 32 | | 157 | 12 | 6,225 | 551 | 1,927 | 2,930 | | |
| Iran | | | | | 2 | 427 | 25 | 3,280 | 670 | 549 | 2,061 | | |
| Iraq (The United Mission in Iraq) | | | | | | | 1 | 186 | 25 | 70 | 91 | | |
| Lebanon | | | 1 | 47 | | | 24 | 4,686 | §422 | 1,782 | 2,000 | | |
| Syria | | | | | | | *8 | 1,721 | 145 | 708 | 868 | | |
| Africa | | | | | | | | | | | | | |
| Cameroun (1960 Report) | | | 1 | 60 | 4 | 53 | 365 | 37,191 | 37,191 | | | | |
| Ethiopia | | | | | | | 1 | 4 | 33 | 1,855 | §266 | §505 | §157 |
| Rio Muni | | | | | | | | No figures available. | | | | | |
| Republic of the Sudan | | | | | | | | | | | | | |
| North Sudan | | | | | | | 7 | 2,649 | 129 | 345 | 2,175 | | |
| Upper Nile | | | 1 | 30 | | | 3 | 152 | 73 | | 79 | | |
| Latin America | | | | | | | | | | | | | |
| Brazil | 1 | 2,588 | 3 | 171 | | | 23 | 10,818 | 2,582 | 6,918 | 1,318 | | |
| Chile | | | | | | | 6 | 630 | 101 | 501 | 28 | | |
| Colombia | | | | | | | 32 | 4,714 | 2,841 | 1,753 | 120 | | |
| Ecuador (United Andean Indian Mission) | | | | | | | 5 | 209 | 30 | 179 | | | |
| Guatemala | | | 1 | 4 | 2 | 75 | 22 | 1,951 | 1,076 | 875 | | | |
| Mexico | | | 2 | 38 | 7 | 97 | 11 | 1,528 | 637 | 871 | 20 | | |
| Venezuela | | | | | | | 2 | 622 | 232 | 354 | 36 | | |
| Europe | | | 1 | 19 | | | 2 | 484 | | | | | |
| Totals for 1961 | 11 | 11,244 | 24 | 1,183 | 29 | 2,149 | 934 | §193,899 | §82,770 | §21,808 | §80,854 | | |

NR—No Report.

§—Incomplete Report.

*—Report for 1960.

(1)—Enrollments are listed by departments in the schools.

STATISTICS FOR THE YEAR ENDING DECEMBER 31, 1961
(Union Institutions in which the Commission shares are included)

TABLE NO. 2—EDUCATIONAL INSTITUTIONS (A)

| Areas and Countries | Teachers (National) | | | | | | Number of Schools and Enrollment | | | | | |
|--|---------------------|-----------------------------------|-------------------------------|------------------------|----------------------------|----------------|----------------------------------|----------------|----------------|----------------|----------------|----------------|
| | National | Other National Teachers (Special) | Total National Teaching Staff | Evangelical Christians | Non-Evangelical Christians | Non-Christians | Elementary Incl. Village Schools | | Secondary | | College | |
| | | | | | | | No. of Schools (2) | Enrollment (1) | No. of Schools | Enrollment (1) | No. of Schools | Enrollment (1) |
| East Asia | | | | | | | | | | | | |
| Hong Kong | 215 | 8 | 223 | §129 | | 12 | 1 | 2,130 | 2 | 2,214 | 1 | 536 |
| Japan | 688 | 221 | 909 | 522 | | 172 | | | 4 | 10,257 | 4 | 2,356 |
| Korea (1960 Report) | 812 | 153 | 965 | 837 | 2 | 125 | | | 10 | 17,638 | 3 | 5,792 |
| Philippines | 213 | 10 | 223 | 188 | 35 | | | 856 | | 875 | 2 | 2,122 |
| Taiwan | | | NR | | | | | | | | | |
| South Asia | | | | | | | | | | | | |
| India | | | | | | | | | | | | |
| Kolhapur Church Council | 183 | | 183 | 168 | | 20 | 49 | 4,779 | 5 | 1,404 | 1 | 90 |
| North India | 428 | | 428 | 288 | 1 | 139 | 27 | 2,446 | 4 | 3,712 | 4 | 1,422 |
| Punjab | 316 | 9 | 325 | §228 | | §85 | 2 | 3,724 | 11 | 3,815 | 1 | 756 |
| Indonesia (Union Institutions) | | | NR | | | | | | | | | |
| Pakistan | | | | | | | | | | | | |
| United Presbyterian Church of Pakistan | 371 | 6 | 377 | 261 | 3 | 46 | 79 | 6,258 | 12 | 3,077 | 1 | 1,343 |
| Lahore Church Council | 208 | 17 | 225 | 168 | | 57 | 55 | 3,423 | 4 | 1,404 | 1 | 354 |
| Thailand (1960 Report) | 867 | 9 | 876 | 431 | | 473 | 8 | 10,048 | 21 | 10,787 | 5 | 606 |
| Middle East | | | | | | | | | | | | |
| Egypt (U. A. R.) | 333 | 39 | 372 | 195 | 148 | 76 | 5 | 4,589 | 5 | 1,391 | 1 | 56 |
| Iran | 166 | 14 | 180 | 115 | 14 | 82 | 17 | 1,801 | 6 | 1,052 | | |
| Iraq (The United Mission in Iraq) | 10 | 3 | 13 | 8 | 5 | 4 | | | 1 | 186 | | |
| Lebanon | 197 | | 197 | 67 | 121 | 9 | *11 | 2,656 | *11 | 1,548 | 1 | 435 |
| Syria | 63 | 1 | 64 | 30 | 34 | | *5 | 1,442 | *3 | 279 | | |
| Africa | | | | | | | | | | | | |
| Cameroon (1960 Report) | 835 | 5 | 840 | 862 | | | 355 | 36,190 | 4 | 835 | 1 | 53 |
| Ethiopia | 72 | 6 | 78 | 65 | 2 | | 32 | 1,851 | | | | |
| Rio Muni | | | | | | | No figures available. | | | | | |
| Republic of the Sudan | | | | | | | | | | | | |
| North Sudan | 83 | 12 | 95 | 38 | 52 | 5 | 4 | 2,227 | 3 | 422 | | |
| Upper Nile | 10 | 3 | 13 | 13 | | | 2 | 122 | | | | |
| Latin America | | | | | | | | | | | | |
| Brazil | 550 | 3 | 553 | 241 | 295 | 35 | *13 | 3,264 | 4 | 2,333 | 2 | 2,462 |
| Chile | 32 | 6 | 38 | 29 | 9 | | 5 | 578 | 1 | 52 | | |
| Colombia | 203 | 5 | 208 | 175 | 64 | | 26 | 3,745 | 6 | 969 | | |
| Ecuador (United Andean Indian Mission) | 11 | | 11 | 5 | 6 | | 5 | 209 | | | | |
| Guatemala | 94 | 4 | 98 | 92 | 6 | | 18 | 1,467 | 1 | 405 | | |
| Mexico | 149 | 23 | 172 | 112 | 58 | 2 | | 881 | | 390 | 2 | 122 |
| Venezuela | 33 | 17 | 50 | 24 | 25 | 1 | 1 | 337 | 1 | 285 | | |
| Europe | | | | | | | | | | | | |
| Totals for 1961 | 7,142 | 574 | 7,716 | §5,291 | 880 | §1,343 | 720 | 95,023 | 120 | 65,795 | 30 | 18,505 |

NR—No Report.

§—Incomplete Report.

*—Report for 1960.

(1)—Enrollments are listed by departments in the schools.

(2)—Includes 338 Village Schools.

STATISTICS FOR THE YEAR ENDING DECEMBER 31, 1961
(Union Institutions in which the Commission shares are included)

TABLE NO. 2—EDUCATIONAL INSTITUTIONS (B)

| Areas and Countries | Number of Schools and Enrollment | | | | | | | | Religious Affiliation | | | |
|--|----------------------------------|----------------|----------------|----------------|----------------|----------------|-----------------------|----------------|------------------------|----------------------------|----------------|--|
| | University | | Seminary | | Other | | Total | | Evangelical Christians | Non-Evangelical Christians | Non-Christians | |
| | No. of Schools | Enrollment (1) | No. of Schools | Enrollment (1) | No. of Schools | Enrollment (1) | No. of Schools | Enrollment (1) | | | | |
| East Asia | | | | | | | | | | | | |
| Hong Kong | | | | | | | 4 | 4,880 | \$722 | | 1,365 | |
| Japan | 2 | 5,667 | 1 | 109 | | 183 | 11 | 18,572 | *1,774 | *2,543 | *13,575 | |
| Korea (1960 Report) | 1 | 93 | 2 | 270 | 4 | 505 | 20 | 24,298 | 15,222 | 409 | 6,962 | |
| Philippines | | | 1 | 135 | | 56 | 3 | 4,044 | 2,630 | 1,357 | 57 | |
| Taiwan | 1 | *500 | 1 | *70 | | | 2 | 570 | NR | NR | NR | |
| South Asia | | | | | | | | | | | | |
| India | | | | | | | | | | | | |
| Kolhapur Church Council | | | 1 | 29 | 1 | 52 | 57 | 6,354 | 2,354 | | 4,000 | |
| North India | 3 | 1,305 | 1 | 66 | | | 39 | 8,951 | 1,670 | 40 | 7,241 | |
| Punjab | | | 1 | 33 | 1 | 282 | 16 | 8,610 | 2,063 | 2 | 6,545 | |
| Indonesia (United Work) | *2 | NR | *3 | NR | | | *5 | NR | NR | | | |
| Pakistan | | | | | | | | | | | | |
| United Presbyterian Church of Pakistan | | | 1 | 39 | 4 | 146 | 97 | 10,863 | 4,856 | 109 | 5,895 | |
| Lahore Church Council | 1 | 1,091 | | | 2 | 92 | 63 | 6,361 | 1,882 | 11 | 4,471 | |
| Thailand (1960 Report) | | | 1 | 31 | 1 | 20 | 36 | 21,492 | 2,626 | | 18,860 | |
| Middle East | | | | | | | | | | | | |
| Egypt (U. A. R.) | | | 1 | 32 | | 157 | 12 | 6,225 | 551 | 1,927 | 2,930 | |
| Iran | | | | | 2 | 427 | 25 | 3,280 | 670 | 549 | 2,061 | |
| Iraq (The United Mission in Iraq) | | | | | | | 1 | 186 | 25 | 70 | 91 | |
| Lebanon | | | 1 | 47 | | | 24 | 4,686 | §422 | 1,782 | 2,000 | |
| Syria | | | | | | | *8 | 1,721 | 145 | 708 | 868 | |
| Africa | | | | | | | | | | | | |
| Cameroon (1960 Report) | | | 1 | 60 | 4 | 53 | 365 | 37,191 | 37,191 | | | |
| Ethiopia | | | | | 1 | 4 | 33 | 1,855 | §266 | §505 | §157 | |
| Rio Muni | | | | | | | No figures available. | | | | | |
| Republic of the Sudan | | | | | | | | | | | | |
| North Sudan | | | | | | | 7 | 2,649 | 129 | 345 | 2,175 | |
| Upper Nile | | | 1 | 30 | | | 3 | 152 | 73 | | 79 | |
| Latin America | | | | | | | | | | | | |
| Brazil | 1 | 2,588 | 3 | 171 | | | 23 | 10,818 | 2,582 | 6,918 | 1,318 | |
| Chile | | | | | | | 6 | 630 | 101 | 501 | 28 | |
| Colombia | | | | | | | 32 | 4,714 | 2,841 | 1,753 | 120 | |
| Ecuador (United Andean Indian Mission) | | | | | | | 5 | 209 | 30 | 179 | | |
| Guatemala | | | 1 | 4 | 2 | 75 | 22 | 1,951 | 1,076 | 875 | | |
| Mexico | | | 2 | 38 | 7 | 97 | 11 | 1,528 | 637 | 871 | 20 | |
| Venezuela | | | | | | | 2 | 622 | 232 | 354 | 36 | |
| Europe | | | 1 | 19 | | | 2 | 484 | | | | |
| Totals for 1961 | 11 | 11,244 | 24 | 1,183 | 29 | 2,149 | 934 | §193,899 | §82,770 | §21,808 | §80,854 | |

NR—No Report.

§—Incomplete Report.

*—Report for 1960.

(1)—Enrollments are listed by departments in the schools.

STATISTICS FOR THE YEAR ENDING DECEMBER 31, 1961
(Union Institutions in which the Commission shares are included)

TABLE NO. 3—MEDICAL WORK (A)

| Areas and Countries | Hospitals | Staff | | | | | | | | Beds | | |
|---|---|--------------------|------------|---------|--|----------|---|----------|---------------|-----------|------------------------------------|----------|
| | | Schools of Nursing | | Doctors | Nurses (R. N.) | | Other Personnel, i.e. Prac. Nurses, Bible, Women, Aides | | Hospital Beds | Bassinets | | |
| | | No. of Schools | Enrollment | | Missionaries and Fraternal Workers | National | Missionaries and Fraternal Workers | National | | | Missionaries and Fraternal Workers | National |
| East Asia | | | | | | | | | | | | |
| Hong Kong | | | | | Union work. | | | | | | | |
| Japan | | | | | No Medical work. | | | | | | | |
| Korea (Incl. Union Institution) (1960 Report) | 2 | 2 | 258 | 4 | 209 | 6 | 192 | 2 | 221 | 452 | 17 | |
| Philippines | 3 | 1 | 199 | 2 | 21 | 2 | 53 | | 130 | 207 | 33 | |
| Taiwan | | | | | Union work. | | | | | | | |
| South Asia | | | | | | | | | | | | |
| India | | | | | | | | | | | | |
| Kolhapur Church Council | 5 | 1 | 105 | 9 | 53 | 9 | 110 | 8 | 295 | 1,208 | 36 | |
| North India | 2 | 2 | 69 | 3 | 5 | 7 | 22 | 1 | 3 | 235 | 27 | |
| Punjab (Incl. Union Institution) | 4 | 4 | 328 | 8 | 62 | 8 | 89 | 3 | 36 | 785 | 82 | |
| Indonesia (United Work) | Work in Indonesia is integrated with the total Protestant Movement. | | | | | | | | | | | |
| Nepal (Union Institutions) | 2 | | | 1 | | | | | | 50 | | |
| Pakistan | | | | | | | | | | | | |
| United Presbyterian Church of Pakistan | 4 | 1 | 29 | 3 | 6 | 11 | 22 | 8 | 77 | 432 | 25 | |
| Lahore (Church Council (Union Institution)) | 1 | 1 | 41 | 3 | 8 | 1 | 23 | 1 | 10 | 148 | 13 | |
| Thailand (1960 Report) | 7 | 1 | 90 | 8 | 29 | 5 | 89 | | 94 | 364 | 65 | |
| Middle East | | | | | | | | | | | | |
| Egypt (U. A. R.) | 2 | 2 | 36 | 3 | 14 | 10 | 29 | 2 | 152 | 278 | 18 | |
| Iran (Incl. Union Institution) | 5 | 2 | 34 | 13 | 12 | 14 | 35 | 4 | 52 | 187 | 30 | |
| Iraq (The United Mission in Iraq) | | | | | No medical work. | | | | | | | |
| Lebanon | 2 | 2 | 45 | 1 | 6 | 1 | 10 | 1 | 2 | 320 | | |
| Syria (Union Institution) | 1 | 1 | 20 | | 2 | | 4 | | | 32 | 60 | |
| Africa | | | | | | | | | | | | |
| Cameroun (1959 Report) | 6 | 1 | 44 | 13 | 11 | 14 | 66 | 6 | 108 | 1,110 | 63 | |
| Ethiopia | 1 | 1 | 11 | 4 | | 9 | | | 24 | 30 | 4 | |
| Rio Muni | | | | | See report for Cameroun. | | | | | | | |
| Republic of the Sudan | | | | | | | | | | | | |
| North Sudan (Union Institution) | 1 | | | | | | | | | | | |
| Upper Nile | 3 | | | 4 | | 5 | | 1 | 37 | 57 | | |
| Latin America | | | | | | | | | | | | |
| Brazil | 2 | 2 | 43 | 2 | 5 | 4 | 8 | 1 | 16 | 64 | 16 | |
| Chile | | | | | 5 | | 1 | | 5 | 28 | | |
| Colombia | | | | | 4 | 8 | 3 | 1 | 1 | NR | NR | |
| Ecuador (United Andean Indian Mission) | | | | | 1 | | | | | | | |
| Guatemala | 1 | | | 1 | 5 | 6 | 33 | 2 | 20 | 68 | 12 | |
| Mexico | | | | | 1 | | 1 | | 3 | 7 | 2 | |
| Venezuela | | | | | No medical work. | | | | | | | |
| Europe | | | | | Work in Europe not of a type to be summarized in statistics. | | | | | | | |
| Totals for 1961 | 55 | 24 | 1,352 | 82 | 459 | 120 | 790 | 41 | 1,318 | 6,090 | 443 | |

NR—No Report.
§—Incomplete Report.
*—Report for 1960.

STATISTICS FOR THE YEAR ENDING DECEMBER 31, 1961
(Union Institutions in which the Commission shares are included)

TABLE NO. 3—MEDICAL WORK (B)

| Areas and Countries | Sum of 365 Daily Patients Census | Percentage Bed Occupancy (Avg. Figure) | Dispensaries | Clinics | Total Individual Persons Treated | | Total Number of Outpatient Consultations | Percentage Charity Work Done | | |
|---|---|--|--------------|---------|--|-------------|--|------------------------------|-------------|--|
| | | | | | Hospital | Outpatients | | Avg. Figure | | |
| | | | | | | | | Hospital | Outpatients | |
| East Asia | | | | | | | | | | |
| Hong Kong | | | | | Union work. | | | | | |
| Japan | | | | | No medical work. | | | | | |
| Korea (Incl. Union Institution) (1960 Report) | NR | NR | 1 | 15 | 8,658 | 117,327 | NR | 19% | 16% | |
| Philippines | 38,087 | 56% | 4 | 6 | 13,259 | 43,401 | 58,825 | 21% | 35% | |
| Taiwan | | | | | Union work. | | | | | |
| South Asia | | | | | | | | | | |
| India | | | | | | | | | | |
| Kolhapur Church Council | 2,973,462 | 81% | 2 | 15 | 15,074 | 85,123 | 120,295 | 47% | 54% | |
| North India | NR | 68% | 2 | 3 | 23,805 | 23,256 | 30,285 | 33% | 43% | |
| Punjab (Incl. Union Institution) | 219,035 | 67% | 8 | 12 | 15,802 | 75,022 | 213,100 | 48% | 64% | |
| Indonesia (United Work) | Work in Indonesia is integrated with the total Protestant Movement. | | | | | | | | | |
| Nepal (Union Institutions) | NR | NR | | | NR | NR | NR | NR | NR | |
| Pakistan | | | | | | | | | | |
| United Presbyterian Church of Pakistan | 146,180 | 84% | 2 | 3 | 9,617 | 55,876 | 147,597 | 48% | 55% | |
| Lahore Church Council (Union Institution) | 27,230 | 65% | 2 | 1 | 2,392 | 37,800 | 53,230 | 20% | 58% | |
| Thailand (1960 Report) | NR | NR | 2 | | 18,687 | 66,615 | NR | 10% | 10% | |
| Middle East | | | | | | | | | | |
| Egypt (U. A. R.) | 52,637 | 50% | 2 | 4 | 5,294 | 24,858 | 31,102 | 16% | 58% | |
| Iran (Incl. Union Institution) | 42,360 | 62% | 4 | 3 | 4,215 | 14,267 | 40,858 | 29% | 46% | |
| Iraq (The United Mission in Iraq) | | | | | No medical work. | | | | | |
| Lebanon | 48,379 | 39% | | 2 | 2,405 | 6,720 | 8,152 | *11% | *100% | |
| Syria (Union Institution) | 2,190 | 100% | | 1 | *1,400 | *4,000 | *4,000 | | *15% | |
| Africa | | | | | | | | | | |
| Cameroun (1959 Report) | NR | NR | 7 | 5 | 62,216 | 185,533 | NR | NR | NR | |
| Ethiopia | NR | 46% | | 7 | 698 | 27,249 | 55,162 | 35% | 43% | |
| Rio Muni | | | | | See report for Cameroun. | | | | | |
| Republic of the Sudan | | | | | | | | | | |
| North Sudan (Union Institution) | | | | | | | | | | |
| Upper Nile | NR | 75% | | 3 | 1,165 | 40,764 | 222,358 | 98% | 81% | |
| Latin America | | | | | | | | | | |
| Brazil | 22,326 | 56% | | 3 | 1,461 | 16,940 | 28,598 | 50% | 50% | |
| Chile | NR | 85% | | 2 | 536 | 3,280 | 4,701 | 5% | 95% | |
| Colombia | 9,486 | §25% | 7 | | 60 | 10,741 | 16,133 | | *26% | |
| Ecuador (United Andean Indian Mission) | | | | | | | | | | |
| Guatemala | | | | | | 8 | 5,031 | NR | 10% | |
| Mexico | 226 | 44% | | 4 | 1,955 | 7,491 | 21,875 | | 41% | |
| Venezuela | NR | 33% | *7 | | 1,855 | 300 | NR | 7% | 7% | |
| Europe | | | | | No medical work. | | | | | |
| | | | | | Work in Europe not of a type to be summarized in statistics. | | | | | |
| Totals for 1961 | § | | 52 | 95 | 190,554 | 851,594 | \$1,056,271 | | | |

NR—No Report.
§—Incomplete Report.
*—Report for 1960.

STATISTICS FOR THE YEAR ENDING DECEMBER 31, 1961
(Union Institutions in which the Commission shares are included)

TABLE NO. 3—MEDICAL WORK (A)

| Areas and Countries | Hospitals | Staff | | | | | | | | Beds | | |
|---|---|--------------------|------------|---------|--|----------|---|----------|---------------|-----------|------------------------------------|----------|
| | | Schools of Nursing | | Doctors | Nurses (R. N.) | | Other Personnel, i.e. Prac. Nurses, Bible, Women, Aides | | Hospital Beds | Bassinets | | |
| | | No. of Schools | Enrollment | | Missionaries and Fraternal Workers | National | Missionaries and Fraternal Workers | National | | | Missionaries and Fraternal Workers | National |
| East Asia | | | | | | | | | | | | |
| Hong Kong | | | | | Union work. | | | | | | | |
| Japan | | | | | No Medical work. | | | | | | | |
| Korea (Incl. Union Institution) (1960 Report) | 2 | 2 | 258 | 4 | 209 | 6 | 192 | 2 | 221 | 452 | 17 | |
| Philippines | 3 | 1 | 199 | 2 | 21 | 2 | 53 | | 130 | 207 | 33 | |
| Taiwan | | | | | Union work. | | | | | | | |
| South Asia | | | | | | | | | | | | |
| India | | | | | | | | | | | | |
| Kolhapur Church Council | 5 | 1 | 105 | 9 | 53 | 9 | 110 | 8 | 295 | 1,208 | 36 | |
| North India | 2 | 2 | 69 | 3 | 5 | 7 | 22 | 1 | 3 | 235 | 27 | |
| Punjab (Incl. Union Institution) | 4 | 4 | 328 | 8 | 62 | 8 | 89 | 3 | 30 | 785 | 82 | |
| Indonesia (United Work) | Work in Indonesia is integrated with the total Protestant Movement. | | | | | | | | | | | |
| Nepal (Union Institutions) | 2 | | | 1 | | | | | | 50 | | |
| Pakistan | | | | | | | | | | | | |
| United Presbyterian Church of Pakistan | 4 | 1 | 29 | 3 | 6 | 11 | 22 | 8 | 77 | 432 | 25 | |
| Lahore Church Council (Union Institution) | 1 | 1 | 41 | 3 | 8 | 1 | 23 | 1 | 10 | 148 | 13 | |
| Thailand (1960 Report) | 7 | 1 | 90 | 8 | 29 | 5 | 89 | | 94 | 364 | 65 | |
| Middle East | | | | | | | | | | | | |
| Egypt (U. A. R.) | 2 | 2 | 36 | 3 | 14 | 10 | 29 | 2 | 152 | 278 | 18 | |
| Iran (Incl. Union Institution) | 5 | 2 | 34 | 13 | 12 | 14 | 35 | 4 | 52 | 187 | 30 | |
| Iraq (The United Mission in Iraq) | | | | | No medical work. | | | | | | | |
| Lebanon | 2 | 2 | 45 | 1 | 6 | 1 | 10 | 1 | 2 | 320 | | |
| Syria (Union Institution) | 1 | 1 | 20 | | 2 | | 4 | | | 32 | 60 | |
| Africa | | | | | | | | | | | | |
| Cameroun (1959 Report) | 6 | 1 | 44 | 13 | 11 | 14 | 66 | 6 | 108 | 1,110 | 63 | |
| Ethiopia | 1 | 1 | 11 | 4 | | 9 | | | 24 | 30 | 4 | |
| Rio Muni | | | | | See report for Cameroun. | | | | | | | |
| Republic of the Sudan | | | | | | | | | | | | |
| North Sudan (Union Institution) | 1 | | | | | | | | | | | |
| Upper Nile | 3 | | | 4 | | 5 | | 1 | 37 | 57 | | |
| Latin America | | | | | | | | | | | | |
| Brazil | 2 | 2 | 43 | 2 | 5 | 4 | 8 | 1 | 16 | 64 | 16 | |
| Chile | | | | | 5 | | 1 | | 5 | 28 | | |
| Colombia | | | | | 4 | 8 | 3 | 1 | 1 | NR | NR | |
| Ecuador (United Andean Indian Mission) | | | | | 1 | | | | | | | |
| Guatemala | 1 | | | 1 | 5 | 6 | 33 | 2 | 20 | 68 | 12 | |
| Mexico | | | | | 1 | | 1 | | 3 | 7 | 2 | |
| Venezuela | | | | | No medical work. | | | | | | | |
| Europe | | | | | Work in Europe not of a type to be summarized in statistics. | | | | | | | |
| Totals for 1961 | 55 | 24 | 1,352 | 82 | 459 | 120 | 790 | 41 | 1,318 | 6,090 | 443 | |

NR—No Report.
§—Incomplete Report.
*—Report for 1960.

STATISTICS FOR THE YEAR ENDING DECEMBER 31, 1961
(Union Institutions in which the Commission shares are included)

TABLE NO. 3—MEDICAL WORK (B)

| Areas and Countries | Sum of 365 Daily Patients Census | Percentage Bed Occupancy (Avg. Figure) | Dispensaries | Clinics | Total Individual Persons Treated | | Total Number of Outpatient Consultations | Percentage Charity Work Done | | |
|---|---|--|--------------|---------|--|-------------|--|------------------------------|-------------|--|
| | | | | | Hospital | Outpatients | | Avg. Figure | | |
| | | | | | | | | Hospital | Outpatients | |
| East Asia | | | | | | | | | | |
| Hong Kong | | | | | Union work. | | | | | |
| Japan | | | | | No medical work. | | | | | |
| Korea (Incl. Union Institution) (1960 Report) | NR | NR | 1 | 15 | 8,658 | 117,327 | NR | 19% | 16% | |
| Philippines | 38,087 | 56% | 4 | 6 | 13,259 | 43,401 | 58,825 | 21% | 35% | |
| Taiwan | | | | | Union work. | | | | | |
| South Asia | | | | | | | | | | |
| India | | | | | | | | | | |
| Kolhapur Church Council | 2,973,462 | 81% | 2 | 15 | 15,074 | 85,123 | 120,295 | 47% | 54% | |
| North India | NR | 68% | 2 | 3 | 23,805 | 23,256 | 30,285 | 33% | 43% | |
| Punjab (Incl. Union Institution) | 219,035 | 67% | 8 | 12 | 15,802 | 75,022 | 213,100 | 48% | 61% | |
| Indonesia (United Work) | Work in Indonesia is integrated with the total Protestant Movement. | | | | | | | | | |
| Nepal (Union Institutions) | NR | NR | | | NR | NR | NR | NR | NR | |
| Pakistan | | | | | | | | | | |
| United Presbyterian Church of Pakistan | 146,180 | 84% | 2 | 3 | 9,617 | 55,876 | 147,597 | 48% | 55% | |
| Lahore Church Council (Union Institution) | 27,230 | 65% | 2 | 1 | 2,392 | 37,800 | 53,230 | 20% | 58% | |
| Thailand (1960 Report) | NR | NR | 2 | | 18,687 | 66,615 | NR | 10% | 10% | |
| Middle East | | | | | | | | | | |
| Egypt (U. A. R.) | 52,637 | 50% | 2 | 4 | 5,294 | 24,858 | 31,102 | 16% | 58% | |
| Iran (Incl. Union Institution) | 42,360 | 62% | 4 | 3 | 4,215 | 14,267 | 40,858 | 29% | 46% | |
| Iraq (The United Mission in Iraq) | | | | | No medical work. | | | | | |
| Lebanon | 48,379 | 39% | | 2 | 2,405 | 6,720 | 8,152 | *11% | *100% | |
| Syria (Union Institution) | 2,190 | 100% | | 1 | *1,400 | *4,000 | *4,000 | | *15% | |
| Africa | | | | | | | | | | |
| Cameroun (1959 Report) | NR | NR | 7 | 5 | 62,216 | 185,533 | NR | NR | NR | |
| Ethiopia | NR | 46% | | 7 | 698 | 27,249 | 55,162 | 35% | 43% | |
| Rio Muni | | | | | See report for Cameroun. | | | | | |
| Republic of the Sudan | | | | | | | | | | |
| North Sudan (Union Institution) | | | | | | | | | | |
| Upper Nile | NR | 75% | | 3 | 1,165 | 40,764 | 222,358 | 98% | 81% | |
| Latin America | | | | | | | | | | |
| Brazil | 22,326 | 56% | | 3 | 1,461 | 16,940 | 28,598 | 50% | 50% | |
| Chile | NR | 85% | | 2 | 536 | 3,289 | 4,701 | 5% | 95% | |
| Colombia | 9,486 | §25% | 7 | | 60 | 10,741 | 16,133 | | *26% | |
| Ecuador (United Andean Indian Mission) | | | | | | | | | | |
| Guatemala | 226 | 44% | | 8 | | 5,031 | NR | | 10% | |
| Mexico | NR | 33% | *7 | 4 | 1,955 | 7,491 | 21,875 | | 41% | |
| Venezuela | | | | | 1,855 | 300 | NR | 7% | 7% | |
| Europe | | | | | No medical work. | | | | | |
| | | | | | Work in Europe not of a type to be summarized in statistics. | | | | | |
| Totals for 1961 | § | | 52 | 95 | 190,554 | 851,594 | \$1,056,271 | | | |

NR—No Report.
§—Incomplete Report.
*—Report for 1960.

STATISTICS FOR THE YEAR ENDING DECEMBER 31, 1961
(Union Institutions in which the Commission shares are included)

TABLE NO. 4—MISSIONARIES AND FRATERNAL WORKERS

| Areas and Countries | In Active Service December 31, 1961 | | | | | | Affiliated |
|--|-------------------------------------|-----------------|-------|-------------------------|-----------|--------------------------------|------------|
| | Ordained Men | Un-ordained Men | Wives | Single Women and Widows | Total (A) | Special Term, or Other Support | |
| East Asia | | | | | | | |
| Hong Kong | 3 | 2 | 5 | 4 | 14 | 2 | |
| Japan | 21 | 3 | 24 | 14 | 62 | 5 | |
| Korea | 19 | 8 | 27 | 7 | 61 | 3 | |
| Philippines | 19 | 10 | 27 | | 56 | | |
| Taiwan | 3 | | 3 | 2 | 8 | | |
| South Asia | | | | | | | |
| India—General Workers | 4 | 3 | 6 | 2 | 15 | | |
| Kolhapur Church Council | 7 | 11 | 18 | 8 | 44 | | |
| North India | 8 | 8 | 15 | 8 | 39 | 3 | |
| Punjab | 9 | 8 | 16 | 14 | 47 | | |
| Indonesia (United Work) | 4 | | 4 | | 8 | | |
| Pakistan | | | | | | | |
| United Presbyterian Church of Pakistan | 14 | 8 | 21 | 25 | 68 | 1 | 6 |
| Lahore Church Council | 7 | 7 | 13 | 4 | 31 | 4 | |
| Thailand | 25 | 11 | 34 | 8 | 78 | 1 | |
| Middle East—General Workers | | 1 | 1 | | 2 | | |
| Egypt (U. A. R.) | 14 | 10 | 22 | 49 | 95 | 3 | |
| Iran | 13 | 15 | 26 | 23 | 77 | 19 | |
| Iraq (The United Mission in Iraq) | 2 | | 2 | 2 | 6 | | |
| Lebanon | 13 | 5 | 18 | 11 | 47 | 11 | |
| Syria | 1 | 1 | 2 | 2 | 6 | | |
| Africa—General Workers | | 1 | 1 | 1 | 3 | | |
| Cameroun | 18 | 30 | 44 | 16 | 108 | | |
| Ethiopia | 11 | 9 | 20 | 11 | 51 | 5 | 1 |
| Rio Muni | 2 | | 2 | | 4 | | |
| Republic of the Sudan | | | | | | | |
| North Sudan | 7 | 4 | 8 | 9 | 28 | 1 | |
| Upper Nile | 7 | 8 | 15 | 3 | 33 | | 2 |
| Latin America—General Workers | | 5 | 5 | | 10 | | |
| Brazil | 32 | 8 | 39 | 7 | 86 | | |
| Chile | 2 | | 2 | | 4 | | |
| Colombia | 11 | 2 | 13 | 13 | 39 | | |
| Ecuador (United Andean Indian Mission) | | 1 | 1 | | 2 | | |
| Guatemala | 7 | 3 | 10 | 7 | 27 | | |
| Mexico | 11 | 3 | 14 | 1 | 29 | | |
| Venezuela | 5 | 1 | 6 | | 12 | | |
| Europe | 6 | | 5 | | 11 | | |
| Special Assignment | 3 | | 3 | | 6 | | |
| Totals December 31, 1961 | 313 | 181 | 472 | 251 | 1,217 | 58 | 9 |

Total Overseas Personnel:
 Regular Missionaries and Fraternal Workers 1,217
 Special Term, on other support 58
 Affiliated 9
 Commission representatives and wives, not included in statistics above 22
 Total in active service December 31, 1961 1,306

| | 1960 | 61 | 62 | 63 |
|--------------------|----------------|----------------|----------------|---------|
| Presb. Tngk. | 536,000 | 536,000 | 374,256 | 580,000 |
| Karya Tngk. | 140,000 | 66,524 | 66,524 | 66,524 |
| ROK Tngk. | 201,230 | 191,238 | 114,475 | 130,340 |
| Presb. NAE | | | 220,000 | ? |
| Total Presb | 877,230 | 793,762 | 775,255 | |
| | | | [776,170] | |

| | 64 | 65 | 66 | 67 |
|--------------|----------------|----------------|------------------|------------------|
| Presb. Tngk. | 348,924 | 348,904 | 514,740 | 532,402 |
| Karya | 36,173 | 35,657 | 38,818 | 100,214 |
| ROK | 131,192 | 121,121 | 162,275 | 200,213 |
| NAE | 442,448 | 455,967 | 508,722 | 523,893 |
| Total | 958,737 | 971,720 | 1,224,555 | 1,357,222 |

Prayer Calendar & Directory
Presbyterianans.

KOREA CH. WORK 1958

APPENDIX F

CHRISTIAN WORK IN KOREA

1958

| Denomination | Churches | Workers | Believers Adherents |
|---|----------|---------|------------------------|
| Presbyterian Church | 2,082 | 1,838 | 550,853 |
| Preybyterian Church in Republic of Korea | 620 | 622 | 173,409 |
| "Head Presbytery" Presbyterian Church | 497 | 302 | 140,000 |
| Methodist Church | 1,108 | 1,083 | 246,927 |
| Holiness Church | 402 | 456 | 101,758 |
| Seventh Day Adventist | 251 | 272 | 45,500 |
| Salvation Army | 104 | 135 | 27,076 |
| Baptist Church | 155 | 175 | 17,116 |
| Church of Christ | 61 | 50 | 5,420 |
| Assemblies of God | 44 | 34 | 8,762 |
| Nazarene | 16 | 19 | 2,710 |
| Church of God | 8 | 7 | 1,000 |
| Anglican Church | 18 | 20 | 2,000 |
| Jesus Church | 5 | 5 | 600 |

Appendix F/263

| | | | |
|---------------------|-------|-----|---------|
| Jehovah's Witnesses | 20 | 14 | 1,167 |
| Eastern Orthodox | 1 | 2 | 200 |
| Roman Catholic | 1,139 | 931 | 242,034 |

This data is taken from the "Prayer Calendar of Christian Missions in Korea", 1959 edition. In some cases estimates are manifest, but it would be fair to state that some 6,000 churches with approximately the same number of pastors, evangelists, and other paid workers had a following of 1,500,000 adherents.

STATISTICS 1934



HISTORY OF THE KOREA MISSION

PRESBYTERIAN CHURCH

U. S. A.

1884-1934

HARRY A. RHODES, A. M., D. D.,
EDITOR

PUBLISHED BY THE
CHOSEN MISSION PRESBYTERIAN CHURCH
U. S. A.
SEOUL, CHOSŌN

The life and teaching of Jesus must make an appeal to a subject people. He lived as a Jew, under the dominance of Greek culture, in a land that was subject to Rome, and yet he had a message of hope, comfort, and salvation. The official name of Korea is now Cho-sén (Morning Freshness) which is the oldest Korean name for the country. People not familiar with the name sometimes pronounce it "Chòsen." Perhaps in this mistaken pronunciation there is a prophecy for the future. God chose the Jews to give His word and His work of Salvation to the world. But did God choose the Jews only? Did He not choose the Koreans also? Yea, verily, God chooses other peoples for particular purposes. If it should turn out as now seems likely, that the Korean people will be the first in the Far East to be evangelized, can they not be instrumental in preaching the Gospel to peoples round about them? They have already begun to do this. If a small and subject people with great nations round about them in the Near East, can be privileged with a mission to those peoples, is it not possible for the same thing to happen in the Far East? Compare the geographical position and history of Korea and Palestine in relation to the peoples round about them, and let your mind dwell upon possible developments in the future. If the "freshness" of the Gospel in the Land of the Morning Calm settles like dew upon peoples round about, then Korea (High and Beautiful) will be both Cho-sén and Chòsen, with a mission in the world commensurate with her four thousand years of history and achievement, and with the throne of her mythical founder, Tangoon, (the god-man), occupied by Jesus who is truly both God and man.

CHAPTER XVII

STATISTICAL TABLES AND CHARTS

The statistics for the first twenty-five years are for the most part, the same as found in the Table of Statistics prepared by the Rev. C. A. Clark, D. D., for the "Quarto-Centennial" in 1909. A few corrections have been made and in certain cases there has been a re-arrangement. For the last quarter of a century there are some additional columns. In a few cases it was necessary to make an estimate from the partial statistics that were available. In other cases, although the statistics given are probably not correct there was no data available for making corrections.

In addition to the yearly Mission and Board statistics, the Mission Survey of 1929, the statistics of the Federal Council of Missions in Korea and of the Presbyterian General Assembly of Korea, were examined.

In preparing the Statistical Charts, the graphs made by the Rev. E. W. Koons, in 1911, and by the Rev. T. S. Soltau, in 1932, were valuable helps.

Since these tables were prepared in 1933, it was not possible to include the statistics for the last year of the half century. Blanks have been left, both in the tables and charts, so that these statistics may be added later.

It must be remembered that the statistics here given are *only for that part of the Korean Presbyterian Church within the bounds of the Mission*. The whole Presbyterian Church in Korea includes the territory of three additional missions.

CHAPTER XVII. STATISTICAL TABLES AND CHARTS

TABLE I. MISSIONARIES Korean Workers

| Stations when Established | No. | Year | Ordained Men | Unordained Not Physicians | Physicians, Men | Single Women | Wives | Total | Ordained Ministers | Unordained Helpers (men) | Teachers, Men | Teachers, Women | Bible Women etc. | Total Paid Workers (not medical) |
|---------------------------|-----|---------|--------------|---------------------------|-----------------|--------------|-------|-------|--------------------|--------------------------|---------------|-----------------|------------------|----------------------------------|
| Seoul | 1 | 1884-85 | 1 | — | 1 | — | 1 | 3 | — | — | — | — | — | — |
| | 2 | 1885-86 | 1 | — | 1 | — | 2 | 5 | — | — | — | — | — | — |
| | 3 | 1886-87 | 1 | — | 2 | 1 | 2 | 6 | — | — | — | — | — | — |
| | 4 | 1887-88 | 1 | — | 2 | 1 | 2 | 4 | — | — | — | — | — | — |
| | 5 | 1888-89 | 2 | — | 2 | 1 | 3 | 7 | — | — | — | — | — | — |
| Fusan | 6 | 1889-90 | 3 | — | 2 | 3 | 3 | 10 | — | — | — | — | — | — |
| | 7 | 1890-91 | 4 | — | 1 | 2 | 4 | 11 | — | — | — | — | — | — |
| | 8 | 1891-92 | 5 | — | 2 | 1 | 9 | 14 | — | — | — | — | — | — |
| | 9 | 1892-93 | 9 | — | 2 | 3 | 9 | 23 | — | — | — | — | — | — |
| Wonsan | 10 | 1893-94 | 9 | — | 3 | 3 | 12 | 27 | — | — | — | — | — | — |
| | 11 | 1894-95 | 9 | — | 3 | 4 | 11 | 23 | — | — | — | — | — | — |
| Pyeongyang | 12 | 1895-96 | 9 | — | 3 | 4 | 11 | 28 | — | — | — | — | — | — |
| | 13 | 1896-97 | 11 | — | 4 | 4 | 13 | 33 | — | — | — | — | — | — |
| | 14 | 1897-98 | 13 | — | 5 | 6 | 15 | 42 | — | — | — | — | — | — |
| | 15 | 1898-99 | 12 | — | 5 | 7 | 16 | 43 | — | — | — | — | — | — |
| Wonsan (disc'd) | 16 | 1899-00 | 15 | — | 6 | 8 | 18 | 49 | — | — | — | — | — | — |
| | 17 | 1900-01 | 18 | — | 6 | 9 | 19 | 53 | — | — | — | — | — | — |
| | 18 | 1901-02 | 23 | — | 6 | 10 | 25 | 55 | — | — | — | — | — | — |
| Taiku | 19 | 1902-03 | 23 | — | 6 | 8 | 25 | 61 | — | — | — | — | — | — |
| | 20 | 1903-04 | 25 | — | 6 | 10 | 25 | 66 | — | — | — | — | — | — |

STATISTICS

| | | | | | | | | | | | | | | |
|------------------------|----|---------|----|----|----|----|----|-----|-----|-------|-------|-------|-------|--------|
| Chairyung | 21 | 1904-05 | 29 | — | 9 | 11 | 23 | 77 | — | 61 | 96 | 21 | 48 | 226 |
| | 22 | 1905-06 | 29 | — | 9 | 9 | 31 | 79 | — | 81 | 201 | 28 | 61 | 373 |
| | 23 | 1906-07 | 30 | — | 9 | 10 | 37 | 82 | 7 | 103 | 279 | 59 | 77 | 493 |
| | 24 | 1907-08 | 30 | — | 8 | 10 | 34 | 87 | — | 121 | 545 | 68 | 93 | 837 |
| | 25 | 1908-09 | 25 | 3 | 9 | 14 | 40 | 101 | 12 | 146 | 634 | 111 | 149 | 1047 |
| Changju Kangkei Andong | 26 | 1909-10 | 44 | 3 | 7 | 17 | 44 | 115 | 23 | 166 | 617 | 116 | 166 | 1088 |
| | 27 | 1910-11 | 44 | 3 | 7 | 19 | 44 | 117 | 23 | 188 | 678 | 142 | 188 | 1219 |
| | 28 | 1911-12 | 41 | 4 | 11 | 21 | 49 | 122 | 55 | 190 | 576 | 130 | 154 | 1105 |
| | 29 | 1912-13 | 42 | 4 | 11 | 21 | 50 | 128 | 53 | 219 | 573 | 110 | 154 | 1109 |
| | 30 | 1913-14 | 41 | 4 | 11 | 22 | 48 | 126 | 77 | 232 | 500 | a 78 | 172 | 1059 |
| Fusan (disc'd) | 31 | 1914-15 | 41 | 5 | 11 | 20 | 54 | 131 | 95 | 213 | b 452 | b 89 | 125 | a 974 |
| | 32 | 1915-16 | 39 | 5 | 11 | 21 | 52 | 128 | 106 | 211 | b 471 | b 101 | 165 | 1044 |
| | 33 | 1916-17 | 39 | 6 | 10 | 22 | 53 | 130 | 136 | 196 | 437 | b 84 | 230 | 1053 |
| | 34 | 1917-18 | 40 | 6 | 10 | 26 | 54 | 136 | 130 | 187 | 465 | 135 | 189 | 1106 |
| | 35 | 1918-19 | 40 | 6 | 10 | 29 | 54 | 138 | 148 | 187 | 377 | 112 | 213 | 1065 |
| Simp'u | 36 | 1919-20 | 42 | 5 | 7 | 26 | 52 | 132 | 137 | 215 | 423 | 105 | 249 | 1089 |
| | 37 | 1920-21 | 41 | 4 | 5 | 35 | 57 | 150 | 156 | 250 | 535 | 182 | 229 | 1343 |
| | 38 | 1921-22 | 40 | 7 | 12 | 34 | 58 | 151 | 169 | 269 | 780 | 195 | 174 | 1587 |
| | 39 | 1922-23 | 38 | 7 | 13 | 36 | 57 | 151 | 173 | 241 | 683 | 143 | 153 | 1423 |
| | 40 | 1923-24 | 39 | 8 | 14 | 38 | 59 | 158 | 178 | 235 | 671 | 158 | 158 | 1430 |
| Fusan (disc'd) | 41 | 1924-25 | 42 | 8 | 14 | 38 | 60 | 162 | 209 | 274 | 626 | 167 | 186 | 1462 |
| | 42 | 1925-26 | 43 | 8 | 11 | 41 | 59 | 162 | 233 | 272 | 629 | 139 | 178 | 1453 |
| | 43 | 1926-27 | 38 | 8 | 14 | 35 | 57 | 152 | 240 | 286 | 593 | 169 | 205 | 1473 |
| | 44 | 1927-28 | 39 | 10 | 11 | 32 | 57 | 149 | 270 | 257 | 676 | 230 | 222 | 1679 |
| | 45 | 1928-29 | 42 | 9 | 11 | 31 | 56 | 151 | 294 | a 259 | 717 | 235 | a 129 | 1734 |
| | 46 | 1929-30 | 42 | 7 | 12 | 33 | 60 | 156 | 292 | b 289 | b 695 | b 261 | b 217 | 1699 |
| | 47 | 1930-31 | 42 | 8 | 11 | 35 | 58 | 155 | 316 | b 238 | 681 | b 241 | b 241 | 1454 |
| | 48 | 1931-32 | 41 | 8 | 11 | 33 | 58 | 151 | 275 | b 240 | b 634 | b 261 | b 267 | 1681 |
| | 49 | 1932-33 | 41 | 6 | 13 | 37 | 57 | 154 | 333 | b 234 | b 750 | b 375 | b 233 | a 1823 |
| | 50 | 1933-34 | 41 | 6 | 13 | 37 | 57 | 154 | 333 | b 234 | b 750 | b 375 | b 233 | b 1823 |

a. Probably incorrect

b. Partially an estimate

CHAPTER XVII. STATISTICAL TABLES AND CHARTS
TABLE II. CHURCH STATISTICS

| No. | Year | Unorganized Churches | Organized Churches | Churches Self-supporting | Total Communicants | Adhed on Confession | Total Baptized Children | Total Adherents | Total Catechumens | Average Attendance |
|-----|---------|----------------------|--------------------|--------------------------|--------------------|---------------------|-------------------------|-----------------|-------------------|--------------------|
| 1 | 1884-85 | 1 | | | 9 | 9 | | | | |
| 2 | 1885-86 | 1 | | 15 | 25 | 25 | | 6800 | 2344 | 4800 |
| 3 | 1886-87 | 1 | | 40 | 932 | 347 | | 7506 | 2800 | 5250 |
| 4 | 1887-88 | 1 | 1 | 170 | 2079 | 1153 | | 9634 | 3426 | 600 |
| 5 | 1888-89 | 1 | 1 | 230 | 2664 | 841 | | 13709 | 4000 | 9114 |
| 6 | 1889-90 | 3 | 1 | 258 | 3696 | 1006 | | 18491 | 4480 | 10865 |
| 7 | 1890-91 | 5 | 1 | 270 | 4793 | 1263 | | 16333 | 5946 | 13836 |
| 8 | 1891-92 | 5 | 1 | 295 | 5481 | 1485 | | 22842 | 6197 | 15306 |
| 9 | 1892-93 | 5 | 1 | 302 | 6491 | 1876 | | 23556 | 6285 | 16809 |
| 10 | 1893-94 | 7 | 1 | 353 | 7316 | 1876 | 486 | | | |
| 11 | 1894-95 | 13 | 1 | | 286 | 69 | | | | |
| 12 | 1895-96 | 23 | 1 | | 530 | 210 | | | | |
| 13 | 1896-97 | 78 | 1 | | 932 | 347 | | | | |
| 14 | 1897-98 | 205 | 1 | | 2079 | 1153 | | | | |
| 15 | 1898-99 | 261 | 2 | | 2664 | 841 | | | | |
| 16 | 1899-00 | 237 | 2 | | 3696 | 1006 | | | | |
| 17 | 1900-01 | 300 | 3 | | 4793 | 1263 | | | | |
| 18 | 1901-02 | 340 | 3 | | 5481 | 1485 | | | | |
| 19 | 1902-03 | 372 | 3 | | 6491 | 1876 | | | | |
| 20 | 1903-04 | 366 | 7 | | 7316 | 1876 | 486 | | | |

STATISTICS

| | | | | | | | | | | |
|----|---------|------|-----|------|-------|------|-------|--------|-------|--------|
| 21 | 1904-05 | 418 | 10 | 129 | 9756 | 234 | 110 | 30346 | 729 | 22921 |
| 22 | 1905-06 | 623 | 20 | 480 | 12546 | 2611 | 1059 | 44587 | 14625 | 15232 |
| 23 | 1906-07 | 767 | 20 | 619 | 15153 | 3421 | 1039 | 54987 | 16721 | 30235 |
| 24 | 1907-08 | 809 | 52 | 787 | 19654 | 5223 | 2778 | 73844 | 19336 | 58508 |
| 25 | 1908-09 | 971 | 57 | 965 | 23657 | 6572 | 3163 | 96443 | 23845 | 72576 |
| 26 | 1909-10 | 1065 | 65 | 1065 | 32569 | 9592 | 3858 | 110362 | 28981 | 96543 |
| 27 | 1910-11 | 1055 | 78 | 1133 | 33071 | 6823 | 3671 | 163470 | 23945 | 74332 |
| 28 | 1911-12 | 1104 | 90 | 1490 | 33475 | 6108 | 4240 | 96488 | 22501 | 76114 |
| 29 | 1912-13 | 1135 | 134 | 1255 | 42916 | 5755 | 4484 | 92812 | 18441 | 74114 |
| 30 | 1913-14 | 1007 | 189 | 1076 | 46504 | 5900 | 6415 | 103401 | 19234 | 70760 |
| 31 | 1914-15 | 986 | 270 | 1196 | 47990 | 5164 | 7075 | 134526 | 18438 | 88130 |
| 32 | 1915-16 | 939 | 251 | 1190 | 49564 | 4987 | 7678 | 107858 | 17434 | 96340 |
| 33 | 1916-17 | 927 | 272 | 1127 | 52666 | 4435 | 8331 | 116322 | 17661 | 91685 |
| 34 | 1917-18 | 879 | 322 | 1219 | 53141 | 5672 | 9254 | 117137 | 16701 | 96844 |
| 35 | 1918-19 | 859 | 322 | 1261 | 59783 | 3722 | 7865 | 101501 | 12986 | 79833 |
| 36 | 1919-20 | 816 | 369 | 1154 | 63420 | 4925 | 8795 | 115652 | 15740 | 90668 |
| 37 | 1920-21 | 826 | 424 | 1169 | 53765 | 6463 | 9114 | 125217 | 18825 | 164443 |
| 38 | 1921-22 | 942 | 430 | 1111 | 50969 | 7611 | 10744 | 132099 | 23965 | 116806 |
| 39 | 1922-23 | 949 | 463 | 1122 | 60016 | 7211 | 13821 | 132465 | 16197 | 161147 |
| 40 | 1923-24 | 879 | 563 | 1245 | 64476 | 5574 | 11100 | 129565 | 16197 | 164684 |
| 41 | 1924-25 | 1088 | 537 | 1305 | 62550 | 5521 | 11009 | 112309 | 22536 | 112369 |
| 42 | 1925-26 | 1343 | 543 | 1169 | 5891 | 5574 | 1124 | 127227 | 18346 | 160946 |
| 43 | 1926-27 | 1693 | 584 | 1233 | 61753 | 5673 | 12900 | 112505 | 19312 | 163164 |
| 44 | 1927-28 | 802 | 617 | 1112 | 62825 | 5117 | 13241 | 135295 | 18217 | 142022 |
| 45 | 1928-29 | 833 | 640 | 1678 | 65234 | 5616 | 13291 | 127132 | 17723 | 118061 |
| 46 | 1929-30 | 833 | 676 | 1113 | 63457 | 5126 | 12976 | 137729 | 18800 | 167905 |
| 47 | 1930-31 | 821 | 667 | 1421 | 66524 | 6184 | 13151 | 143888 | 24199 | 125564 |
| 48 | 1931-32 | 786 | 717 | 1431 | 74736 | 6974 | 14512 | 173046 | 22069 | 153040 |
| 49 | 1932-33 | 847 | 746 | 1436 | | | 16046 | 139025 | 26363 | 160864 |
| 50 | 1933-34 | | | | | | | | | |

a. Probably incorrect

b. Partially an estimate

CHAPTER XVII. STATISTICAL TABLES AND CHARTS
TABLE III RELIGIOUS EDUCATION

| No. | Year | No. Church Buildings | No. Sunday Schools | Total Sunday School Enrollment | No. Bible Classes 4 days & over | Total Bible Class Enrollment | No. Bible Institutes | Total Bible Inst. Enrollment | No. Theological Students |
|-----|---------|----------------------|--------------------|--------------------------------|---------------------------------|------------------------------|----------------------|------------------------------|--------------------------|
| 1 | 1884-85 | | | | | | | | |
| 2 | 1885-86 | | | | | | | | |
| 3 | 1886-87 | | | | | | | | |
| 4 | 1887-88 | | | | | | | | |
| 5 | 1888-89 | | | | | | | | |
| 6 | 1889-90 | | | | | | | | |
| 7 | 1890-91 | | 2 | 54 | | | | | |
| 8 | 1891-92 | | 2 | 40 | | | | | |
| 9 | 1892-93 | | 2 | 40 | | | | | |
| 10 | 1893-94 | | 2 | 55 | | | | | |
| 11 | 1894-95 | | 3 | 115 | | | | | |
| 12 | 1895-96 | | 3 | 145 | | | | | |
| 13 | 1896-97 | | 9 | 545 | | | | | |
| 14 | 1897-98 | | 165 | 1139 | | | | | |
| 15 | 1898-99 | | 225 | 4362 | | | | | |
| 16 | 1899-00 | | 250 | 5000 | | | | | |
| 17 | 1900-01 | | 250 | 8678 | | | | | |
| 18 | 1901-02 | 215 | 237 | a 1616 | | | | | |
| 19 | 1902-03 | 240 | 211 | 5834 | | | | | |
| 20 | 1903-04 | 293 | 516 | 15507 | | | | | |

| | | | | | | | | | | |
|----|---------|--------|------|--------|------|--------|----|-------|--|-----|
| 21 | 1904-05 | 324 | 361 | 17694 | | | | | | 21 |
| 22 | 1905-06 | 400 | 491 | 20589 | | | | | | 43 |
| 23 | 1906-07 | 523 | 596 | 36975 | | | | | | 58 |
| 24 | 1907-08 | 665 | 793 | 49545 | | | | | | 82 |
| 25 | 1908-09 | 840 | 942 | 87177 | 766 | 45464 | | | | 120 |
| 26 | 1909-10 | 938 | 1077 | 89117 | 973 | 55891 | | | | 138 |
| 27 | 1910-11 | 1124 | 1068 | 90544 | 1429 | 50587 | | | | 134 |
| 28 | 1911-12 | b 1000 | 1389 | 66808 | 1655 | 43398 | | | | 140 |
| 29 | 1912-13 | 1088 | 1627 | 67793 | 1821 | 47484 | 7 | 562 | | 204 |
| 30 | 1913-14 | 1064 | 1147 | 67064 | 1519 | 72947 | 11 | 804 | | 227 |
| 31 | 1914-15 | 1012 | 1096 | 87914 | 1494 | 61045 | 11 | 1011 | | 230 |
| 32 | 1915-16 | 1064 | 1096 | 87254 | 1517 | 71957 | 11 | 868 | | 190 |
| 33 | 1916-17 | 1203 | 1241 | 85875 | 1506 | 71379 | 12 | a 868 | | 204 |
| 34 | 1917-18 | 1281 | 2036 | 121641 | 1597 | 76381 | 14 | 882 | | 174 |
| 35 | 1918-19 | 1113 | 1802 | 87125 | 1443 | 66273 | 14 | 744 | | 20 |
| 36 | 1919-20 | 1110 | 2053 | 103025 | 1442 | 60744 | 15 | 777 | | 20 |
| 37 | 1920-21 | 1119 | 2166 | 135629 | 1723 | 68255 | 14 | 1239 | | 182 |
| 38 | 1921-22 | 1159 | 2365 | 141646 | 1608 | 70845 | 17 | 1333 | | 150 |
| 39 | 1922-23 | 1369 | 1798 | 124917 | 1467 | 68694 | 16 | 1185 | | 122 |
| 40 | 1923-24 | 1205 | 1838 | 134792 | 1887 | 68225 | 17 | 1070 | | 150 |
| 41 | 1924-25 | 1360 | 2652 | 129836 | 1892 | 72110 | 18 | 882 | | 114 |
| 42 | 1925-26 | 1401 | 2413 | 140808 | 1714 | 67084 | 18 | 984 | | 105 |
| 43 | 1926-27 | 1417 | 1824 | 116033 | 1582 | 65160 | 17 | 885 | | 145 |
| 44 | 1927-28 | 1421 | 2768 | 167217 | 1422 | 62322 | 13 | 861 | | 150 |
| 45 | 1928-29 | 1423 | 2555 | 146237 | 1169 | 63317 | 17 | 973 | | 125 |
| 46 | 1929-30 | 1464 | 2632 | 174064 | 1245 | 79862 | 16 | 1073 | | 101 |
| 47 | 1930-31 | b 1500 | 2768 | 192214 | 1288 | 84125 | 16 | 1211 | | 119 |
| 48 | 1931-32 | b 1500 | 1824 | 205122 | 1342 | 190045 | 17 | 1536 | | 115 |
| 49 | 1932-33 | 1694 | 1828 | 198769 | 1571 | 113623 | 16 | 1694 | | 108 |
| 50 | 1933-34 | | | | | | | | | |

a. Probably incorrect

b. Partially an estimate

CHAPTER XVII. STATISTICAL TABLES AND CHARTS
TABLE IV. EDUCATIONAL

| No. | Year | No. Students in College. | No. Middle Schools | Attendance, Boys | Attendance, Girls | No. Primary Schools and Kindergartens | Attendance, boys | Attendance, girls | Total Students (not College) | No. Self-Supporting Schools |
|-----|---------|--------------------------|--------------------|------------------|-------------------|---------------------------------------|------------------|-------------------|------------------------------|-----------------------------|
| 1 | 1884-85 | — | — | — | — | — | — | — | — | — |
| 2 | 1885-86 | 15 | — | — | — | — | — | — | — | — |
| 3 | 1886-87 | 12 | — | — | — | — | — | — | — | — |
| 4 | 1887-88 | 15 | 1 | 25 | 3 | — | — | — | 25 | — |
| 5 | 1888-89 | 23 | 2 | 36 | 9 | — | — | — | 39 | — |
| 6 | 1889-90 | 23 | 2 | 15 | 10 | — | — | — | 24 | — |
| 7 | 1890-91 | — | 2 | 24 | 13 | — | — | — | 34 | — |
| 8 | 1891-92 | — | 2 | 9 | 13 | — | — | — | 22 | — |
| 9 | 1892-93 | — | 2 | 13 | 16 | — | — | — | 44 | — |
| 10 | 1893-94 | — | 2 | 46 | 16 | 5 | 60 | — | 122 | — |
| 11 | 1894-95 | — | 2 | 46 | 16 | 5 | 60 | — | 122 | — |
| 12 | 1895-96 | — | 2 | 46 | 17 | 7 | 141 | 25 | 230 | — |
| 13 | 1896-97 | — | 2 | 46 | 17 | 14 | 252 | 80 | 405 | — |
| 14 | 1897-98 | — | 2 | 47 | 19 | 25 | 170 | 63 | 309 | — |
| 15 | 1898-99 | — | 2 | 50 | 19 | 19 | 140 | 72 | 281 | — |
| 16 | 1899-00 | — | 2 | 55 | 20 | 28 | 485 | 112 | 682 | — |
| 17 | 1900-01 | — | 3 | 60 | 22 | 48 | 544 | 109 | 737 | — |
| 18 | 1901-02 | — | 3 | 67 | 24 | 63 | 845 | 148 | 1082 | — |
| 19 | 1902-03 | — | 3 | 85 | 27 | 75 | 1033 | 300 | 1450 | — |
| 20 | 1903-04 | — | 3 | 116 | 63 | 84 | 1031 | 240 | 1462 | — |

| | | | | | | | | | | |
|----|---------|-----|----|------|-----|-----|-------|------|-------|-----|
| 21 | 1904-05 | — | 5 | 151 | 118 | 115 | 1451 | 387 | 2147 | 85 |
| 22 | 1905-06 | 15 | 7 | 255 | 125 | 208 | 3116 | 795 | 4593 | 188 |
| 23 | 1906-07 | 12 | 9 | 603 | 416 | 344 | 5639 | 1093 | 7579 | 374 |
| 24 | 1907-08 | 15 | 8 | 508 | 457 | 457 | 9315 | 1635 | 1221 | 451 |
| 25 | 1908-09 | 23 | 16 | 982 | 233 | 559 | 16916 | 2511 | 14858 | 588 |
| 26 | 1909-10 | 54 | 15 | 988 | 285 | 539 | 16933 | 2556 | 14507 | 556 |
| 27 | 1910-11 | 49 | 15 | 811 | 245 | 544 | 8640 | 2351 | 12184 | 501 |
| 28 | 1911-12 | 76 | 13 | 987 | 266 | 488 | 8971 | 2211 | 11192 | 450 |
| 29 | 1912-13 | 50 | 10 | 830 | 267 | 402 | 8012 | 1769 | 10978 | 402 |
| 30 | 1913-14 | 85 | 10 | 989 | 390 | 375 | 8065 | 3669 | 12513 | 390 |
| 31 | 1914-15 | 80 | 9 | 896 | 480 | 371 | 7447 | 2550 | 11448 | 371 |
| 32 | 1915-16 | 75 | 10 | 853 | 389 | 344 | 7679 | 2597 | 11803 | 344 |
| 33 | 1916-17 | 87 | 10 | 908 | 426 | 359 | 9036 | 2948 | 13704 | 375 |
| 34 | 1917-18 | 70 | 10 | 826 | 393 | 346 | 9659 | 3054 | 14104 | 355 |
| 35 | 1918-19 | 65 | 10 | 802 | 216 | 240 | 7682 | 2498 | 11638 | 293 |
| 36 | 1919-20 | 36 | 11 | 809 | 302 | 323 | 8295 | 3063 | 12321 | 344 |
| 37 | 1920-21 | 136 | 8 | 1297 | 359 | 421 | 13408 | 5339 | 12222 | 532 |
| 38 | 1921-22 | 295 | 13 | 2518 | 615 | 502 | 19321 | 7369 | 32225 | 597 |
| 39 | 1922-23 | 223 | 14 | 1891 | 645 | 414 | 17759 | 6317 | 25935 | 411 |
| 40 | 1923-24 | 335 | 15 | 1663 | 680 | 453 | 16137 | 7431 | 26972 | 459 |
| 41 | 1934-25 | 238 | 14 | 1576 | 631 | 426 | 15998 | 5238 | 24162 | 413 |
| 42 | 1925-26 | 276 | 16 | 1435 | 827 | 371 | 13942 | 5878 | 21383 | 371 |
| 43 | 1926-27 | 232 | 12 | 1593 | 521 | 288 | 9007 | 4157 | 19688 | 288 |
| 44 | 1927-28 | 360 | 11 | 1461 | 569 | 300 | 12151 | 6669 | 20790 | 300 |
| 45 | 1928-29 | 521 | 11 | 1600 | 594 | 278 | 11579 | 5561 | 19191 | 278 |
| 46 | 1929-30 | 521 | 11 | 1667 | 663 | 277 | 12167 | 5780 | 19277 | 277 |
| 47 | 1930-31 | 376 | 11 | 1382 | 668 | 258 | 13775 | 5893 | 20302 | 258 |
| 48 | 1931-32 | 465 | 10 | 1986 | 591 | 297 | 11783 | 6279 | 20639 | 297 |
| 49 | 1932-33 | 471 | 10 | 1848 | 657 | 264 | 14184 | 6627 | 23316 | 267 |
| 50 | 1933-34 | — | — | — | — | — | — | — | — | — |

a. Probably incorrect

b. Chosen Christian College included

CHAPTER XVII. STATISTICAL TABLES AND CHARTS
TABLE V. MEDICAL (Including Union Hospitals)

| No. | Year | No. Medical Students | No. Hospitals | No. Beds | No. Inpatients | No. Dispensaries | Total Dispensary Patients | Mission Grant U. S. Gold | Total Expenses U. S. Gold | Total Receipts U. S. Gold | No. Nurses Severance |
|-----|---------|----------------------|---------------|----------|----------------|------------------|---------------------------|--------------------------|---------------------------|---------------------------|----------------------|
| 1 | 1884-85 | | | | | 1 | | | | | |
| 2 | 1885-86 | | | | | 1 | | | | | |
| 3 | 1886-87 | | | | | 1 | | | | | |
| 4 | 1887-88 | | | | | 1 | | | | | |
| 5 | 1888-89 | | | | | 1 | | | | | |
| 6 | 1889-90 | | | | | 1 | | | | | |
| 7 | 1890-91 | | | | | 1 | | | | | |
| 8 | 1891-92 | | | | | 2 | | | | | |
| 9 | 1892-93 | | | | | 2 | | | | | |
| 10 | 1893-94 | | | | | 3 | 1398 | | | | |
| 11 | 1894-95 | | | | | 3 | 4466 | | | | |
| 12 | 1895-96 | | | | | 3 | 4866 | | | | |
| 13 | 1896-97 | | | | | 3 | 10308 | | | | |
| 14 | 1897-98 | | | | | 3 | 24161 | | | | |
| 15 | 1898-99 | | | | | 3 | 22372 | | | | |
| 16 | 1899-00 | | | | | 4 | 21801 | | | | |
| 17 | 1900-01 | | | | | 4 | 19993 | | | | |
| 18 | 1901-02 | | 1 | 15 | | 4 | 27225 | 421 | 615 | 1036 | |
| 19 | 1902-03 | | 1 | 15 | | 5 | 19711 | 19711 | 3697 | 1745 | |
| 20 | 1903-04 | | 1 | 15 | | 5 | 32627 | 1655 | 3396 | 1739 | |

| | | | | | | | | | | | |
|----|---------|-----|---|-----|------|----|--------|------|--------|--------|----|
| 21 | 1904-05 | | 2 | 55 | | 5 | 21737 | 1807 | 5924 | 4117 | |
| 22 | 1905-06 | | 4 | 95 | | 5 | 36656 | 1969 | 7950 | 5931 | |
| 23 | 1906-07 | | 5 | 112 | | 6 | 41767 | 2753 | 8290 | 9111 | 5 |
| 24 | 1907-08 | 15 | 6 | 126 | | 6 | 47649 | 2335 | 15692 | 15605 | 7 |
| 25 | 1908-09 | 23 | 6 | 137 | | 6 | 56763 | 2274 | 16061 | 16908 | 9 |
| 26 | 1909-10 | 34 | 7 | 159 | 1398 | 3 | 55810 | 3414 | 15745 | 12225 | |
| 27 | 1910-11 | 56 | 8 | 173 | 1729 | 9 | 3314 | | 17613 | 16963 | |
| 28 | 1911-12 | 65 | 8 | 168 | 1559 | 9 | 68878 | 2391 | 17575 | 16261 | |
| 29 | 1912-13 | 77 | 8 | 193 | 2351 | 9 | 62489 | 2993 | 23314 | 25175 | |
| 30 | 1913-14 | 81 | 8 | 203 | 2174 | 9 | 104652 | 3668 | | | |
| 31 | 1914-15 | 75 | 8 | 146 | 2396 | 9 | 84251 | 3647 | 24290 | 23977 | |
| 32 | 1915-16 | 80 | 7 | 237 | 2698 | 8 | 168186 | 4223 | 18692 | 19111 | 21 |
| 33 | 1916-17 | 63 | 7 | 222 | 3086 | 8 | 116931 | 4901 | 41825 | 39554 | |
| 34 | 1917-18 | 60 | 7 | 227 | 3195 | 8 | 135795 | 3138 | 58346 | 54220 | |
| 35 | 1918-19 | 55 | 7 | 259 | 4164 | 9 | 94679 | 4833 | 51226 | 56571 | |
| 36 | 1919-20 | 48 | 5 | 287 | 4179 | 5 | 112522 | 2974 | 71693 | 67417 | 30 |
| 37 | 1920-21 | 64 | 6 | 256 | 2322 | 6 | 95841 | 5510 | 93513 | 95300 | 30 |
| 38 | 1921-22 | 57 | 6 | 251 | 4867 | 6 | 141860 | 3594 | 102736 | 116545 | 21 |
| 39 | 1922-23 | 65 | 7 | 269 | 4835 | 7 | 154245 | 6637 | 172997 | 106600 | 31 |
| 40 | 1923-24 | 62 | 7 | 309 | 5153 | 8 | 157188 | 5757 | 110056 | 110233 | 25 |
| 41 | 1924-25 | 70 | 7 | 300 | 5359 | 7 | 148811 | 5691 | 138843 | 138862 | 23 |
| 42 | 1925-26 | 80 | 5 | 317 | 4893 | 9 | 149194 | 5717 | 166328 | 173743 | 27 |
| 43 | 1926-27 | 90 | 8 | 317 | 6347 | 10 | 134920 | 3993 | 213819 | 151451 | 31 |
| 44 | 1927-28 | 52 | 8 | 321 | 5257 | 10 | 147618 | 4500 | 211221 | 160149 | 30 |
| 45 | 1928-29 | 120 | 8 | 347 | 5757 | 9 | 153904 | 7098 | 241410 | 209183 | 47 |
| 46 | 1929-30 | 140 | 8 | 393 | 5846 | 11 | 205366 | 3442 | 273807 | 245300 | 63 |
| 47 | 1930-31 | 153 | 8 | 393 | 5462 | 10 | 181771 | 4424 | 163112 | 152343 | 58 |
| 48 | 1931-32 | 168 | 8 | 456 | 6225 | 8 | 161194 | 4588 | 165597 | 140867 | 63 |
| 49 | 1932-33 | 156 | 8 | 458 | 5123 | 8 | 165095 | 421 | 162743 | 156603 | 63 |
| 50 | 1933-34 | | | | | | | | | | |

a. Probably incorrect

b. Partially an estimate

CHAPTER XVII. STATISTICAL TABLES AND CHARTS
TABLE VI. FINANCIAL.

| No. | Year | Offerings of the Korean Church | | | | Benevolences | Total Contributions | Board Appropriations | | Native Work Classes |
|-----|---------|--------------------------------|-----------|-----------------|--------------|--------------|---------------------|----------------------|----------------|---------------------|
| | | Congregational Expenses | Education | Bldgs & Repairs | Benevolences | | | Total Board | Appropriations | |
| 1 | 1881-85 | | | | | | | \$ 6310.70 | | |
| 2 | 1885-86 | | | | | | | 8238.09 | | |
| 3 | 1886-87 | | | | | | | 8868.09 | | |
| 4 | 1887-88 | | | | | | | 12112.01 | | |
| 5 | 1888-89 | | | | | | | 14375.00 | | |
| 6 | 1889-90 | | | | | | | 15200.00 | | |
| 7 | 1890-91 | | | | | | | 16116.56 | | |
| 8 | 1891-92 | | | | | | | 24285.61 | | |
| 9 | 1892-93 | | | | | | | 33583.50 | | |
| 10 | 1892-94 | | | | | | | 31623.62 | | |
| 11 | 1894-95 | | | | | | | 35860.20 | | |
| 12 | 1895-96 | | | | | | | 22721.79 | | |
| 13 | 1896-97 | \$ 545 | \$ 100 | \$ 230 | \$ 136 | | \$ 921 | 39080.85 | | |
| 14 | 1897-98 | | | | | | 2303 | 41631.88 | | |
| 15 | 1898-99 | | | | | | 3310 | 41191.21 | | |
| 16 | 1899-00 | 1141 | 296 | 2195 | 222 | | 3858 | 49295.25 | | |
| 17 | 1900-01 | 1899 | 546 | 1806 | 123 | | 5186 | 62042.03 | | |
| 18 | 1901-02 | 2149 | 874 | 944 | 303 | | 4133 | 65995.39 | | |
| 19 | 1902-03 | 1317 | 671 | 778 | 523 | | 3173 | 73139.53 | | |
| 20 | 1903-04 | 3366 | 1740 | 2116 | 853 | | 3222 | 78145.60 | | |

| | | | | | | | | | | |
|----|---------|--------|--------|--------|-------|--------|-----------|--|----------|--|
| 21 | 1904-05 | 4929 | 2930 | 4084 | 1110 | 13766 | 78445.08 | | | |
| 22 | 1905-06 | 7235 | 6135 | 9053 | 4499 | 27429 | 88385.07 | | | |
| 23 | 1906-07 | 10426 | 13453 | 15422 | 1338 | 40088 | 101708.96 | | | |
| 24 | 1907-08 | 16293 | 25183 | 18035 | 2219 | 61751 | 146664.98 | | \$ 13652 | |
| 25 | 1908-09 | 22852 | 36727 | 16599 | 2258 | 81075 | 126333.34 | | 14007 | |
| 26 | 1909-10 | 36162 | 48364 | 18451 | 2556 | 79939 | 112250.85 | | 27473 | |
| 27 | 1910-11 | 27386 | 26527 | 18024 | 3466 | 81069 | 135733.02 | | 23886 | |
| 28 | 1911-12 | 29841 | 17020 | 22252 | 2510 | 79261 | 218646.86 | | 26654 | |
| 29 | 1912-13 | 29047 | 17916 | 22022 | 5200 | 99823 | 171392.80 | | 27250 | |
| 30 | 1913-14 | 30728 | 21948 | 20510 | 4747 | 81615 | 168668.50 | | 30459 | |
| 31 | 1914-15 | 24157 | 17481 | 14057 | 4753 | 63083 | 157807.17 | | 30394 | |
| 32 | 1915-16 | 24438 | 14218 | 12146 | 3644 | 60794 | 776825.22 | | 33254 | |
| 33 | 1916-17 | 36329 | 21329 | 15477 | 4521 | 80771 | 169657.70 | | 33299 | |
| 34 | 1917-18 | 45258 | 33674 | 23682 | 5739 | 112136 | 191929.00 | | 33769 | |
| 35 | 1918-19 | 60284 | 41466 | 26139 | 7825 | 143730 | 217578.93 | | 33769 | |
| 36 | 1919-20 | 86121 | 49239 | 47578 | 14872 | 210285 | 235559.58 | | 34769 | |
| 37 | 1920-21 | 96242 | 68960 | 68960 | 16454 | 289385 | 314066.57 | | 44173 | |
| 38 | 1921-22 | 136794 | 118822 | 123517 | 11533 | 348364 | 347530.55 | | 55773 | |
| 39 | 1922-23 | 129829 | 96855 | 108651 | 16895 | 456055 | 311237.78 | | 55773 | |
| 40 | 1923-24 | 102553 | 113415 | 87066 | 15372 | 379861 | 312361.90 | | 60773 | |
| 41 | 1924-25 | 103680 | 72379 | 100655 | 29561 | 387535 | 343995.42 | | 61069 | |
| 42 | 1925-26 | 123869 | 75960 | 53016 | 20186 | 28051 | 403159.90 | | 63180 | |
| 43 | 1926-27 | 127069 | 97873 | 65107 | 33715 | 352122 | 373233.65 | | 68180 | |
| 44 | 1927-28 | 191994 | 107362 | 65107 | 17412 | 177787 | 381648.80 | | 71130 | |
| 45 | 1928-29 | 186930 | 102368 | 66605 | 23971 | 365369 | 268371.99 | | 69505 | |
| 46 | 1929-30 | 101808 | 135452 | 51647 | 19676 | 362644 | 382762.74 | | 70213 | |
| 47 | 1930-31 | 146475 | 146920 | 65156 | 17279 | 444731 | 357943.19 | | 48213 | |
| 48 | 1931-32 | 227456 | 22353 | 48491 | 20337 | 516713 | 35459.93 | | 74713 | |
| 49 | 1932-33 | 215763 | 285824 | 72303 | 18948 | 522343 | 255690.66 | | 70717 | |
| 50 | 1933-34 | | | | | | | | | |

a. Probably incorrect

b. Partially an estimate

EXPLANATION OF TABLES

In the early years, some of the single women workers were physicians. Among the missionaries the largest number (47) of ordained ministers was attained in 1910, and has averaged 41 during the years since. The greatest number of physicians was 14, in 1924, which was 9% of the total number of missionaries. During that year also, the largest number (38) of single women workers was attained or 24% of the total. The following year (1925), the number of wives was 60 or 37% of the total of 162 members which was the largest number on the roll in the history of the Mission. In the twenty-fifth year, the number of missionaries passed the one hundred mark. Since then the average has been 141, while during the first twenty-five years the average was 40.

The total number of Korean paid workers began to exceed the total number of missionaries in the fifteenth year (1899). Beginning with the twenty-eighth year (1912), the total number of Korean ordained ministers exceeded the total number of ordained missionaries, and since 1927 the total number of Korean ministers has equalled or exceeded the total number of missionaries. Beginning with 1931, the number of Korean ministers was more than twice the number of missionaries. The ratio of total missionaries to total Korean paid workers was 1 to 10 in 1909 (the 25th year), dropped to 1 to 8 in 1919, and rose to 1 to 13 in 1931. In 1910, Dr. Clark reported that up to September, 1909, the total number of years of service for all the members of the Mission (including resigned and deceased members) was 965. At that time there were 25,057 baptized adults and 100,000 adherents which was an average of 25 communicants and 75 other adherents for every year of missionary service.¹

1. Korea Mission Field 1910, June, p. 128.

Table II.

During the first ten years there were less than ten churches and groups, and an average of 26 communicants added per year. During that time there had been an average of 10.7 missionaries and 5.6 Korean workers.

At the end of twenty-five years there were in round numbers, 1,000 churches, 25,000 communicants, and 100,000 adherents. The largest number of catechumens (26,981) on the roll was in 1910, following the great revival of 1907 and the Million Souls Movement of 1909-10.

There was a decided drop in the total adherents of the Church in 1912 at the time of the conspiracy trial, and again in 1919 at the time of the Independence Movement.

That the Church continues to grow is evidenced by the fact that the last statistics available, give the largest communicant membership, the largest total adherentage and the largest number of Korean paid workers (Table I).

In some years the statisticians have reported all the organized and unorganized churches as self-supporting. There are always a few churches that may not be regarded in this class.

The total number of churches and groups in 1933 was a half more than at the end of the first quarter of a century (1909), while the total number of communicants is almost three times the number then.

An idea of the leakage year by year may be obtained by taking the ten-year period 1914-24, during which the net increase in total communicants was 17,622. But the number added by confession was 55,469 which means a leakage of 37,847 over a ten-year period. If the number received and dismissed by letter were equal, the above leakage would be caused by death, excommunication, and removals from the roll for other reasons. However, the number dismissed by letter is usually greater than the number received. Aside from this, leakage is probably not greater in proportion, than for any church in any land.

Table III.

With a few exceptions the church buildings have all been erected by the Korean Christians without the use of foreign money.

During recent years the Daily Vacation Bible Schools (not here listed) have grown very rapidly. For the year 1931-32, the statistics are: 681 schools, 3,579 teachers and 53,869 pupils.

Bible classes have been conducted regularly each year since 1890 but the statistics are not given, except for some of the stations. Bible classes extend over a period of from four to ten days of consecutive study, and Bible institutes cover a period of from one to two and one-half months. The entire student body, with a few exceptions, pay a small matriculation fee and all their own expenses for board and room.

For the ten year period, 1914-24, the average Bible class attendance of 68,153 is 58% of the average adherentage of 118,434 for those years. In 1916, the Bible class attendance was 75% of the total adherentage and 50% more than the total number of communicants. The more than seventy thousand who studied that year, if marching in single file, would make a procession forty miles long.²

During the years 1919 and 1920 there were few or no theological seminary students because of the Independence Movement. The largest number of seminary students was in 1914-15 at which time the Theological Seminary in Pyengyang was spoken of as the "largest Presbyterian Theological Seminary in the world."

2. Annual Meeting Minutes, Chosen Mission, 1916. Presbyterian Church U. S. A. p. 78.

Table IV.

The number of students in college refers only to the Union Christian College in Pyengyang and the Chosen Christian College in Seoul. These are both union mission and church institutions for men.

Eight of the middle schools are Mission boarding schools. The others are under Korean management and largely under Korean support, with the exception of one or two that receive a little help from foreign funds. Up to 1901 the two boarding schools were in Seoul. These were at first primary schools and developed into the present boys' and girls' academies.

In both the middle schools and the primary schools, the attendance of boys and girls has been listed separately. At first there were few or no girls in school. The attendance of girls has gradually increased until for a number of years it has been almost one-third. In 1894, the attendance of girls was 13% of the total attendance; in 1904, 21%; in 1914, 28%; in 1924, 31%; in 1931, almost 33%.

The total number of students since 1909 does not include the attendance in the two colleges, since these are union institutions. In the "Total Student" column, are also included the attendance of normal, night and special schools, which are not here listed separately. In certain years there were few or none of such schools.

In general, the number of self-supporting schools corresponds to the number of primary schools and kindergartens, for the reason that nearly all the higher and middle schools are under partial Mission support.

The total attendance of students increased seven-fold during the years 1905 to 1909, and again from 1919 to 1922, there was an increase of almost three-fold. While the number of schools has decreased a third or more since 1924, the number of pupils has been in round numbers about twenty thousand, which is a twenty per cent decrease below 1924. There was a marked decrease in 1912 and 1919 at the time of the conspiracy trial and the Independence Movement respectively, and an abnormal increase during the years 1921 and 1925.

In 1899 the total attendance of students was 2.9% of the total adherentage; in 1904, 6.3%; in 1914, 11.4%; in 1924, 20% and in 1929, 15.1%.

Table V.

The first graduating class of seven from the medical college was in 1908. In the early years there were a few medical students in Syenchun and Pyengyang and one graduating class in Syenchun. These are not listed on this table, which reports only the students in the Severance Union Medical College.

The number of hospitals and dispensaries varies from year to year. On account of furloughs or for other reasons, some of the medical plants were closed temporarily.

Up to 1909 the number of in-patients was included in the "Total Number of Dispensary Patients" column.

The Mission grant does not include the salaries of the medical missionaries. Also it does not include many special gifts to Severance and to the Pyengyang Union Hospital. In this column and in the "Expense and Receipts" columns, the par rate of two yen to one dollar was used. This is fairly accurate until the last two years when the rate of exchange dropped.

It is evident that in some years, "Total Receipts" included only the fees received on the field, e. g., in 1930. This is true in some of the other years as well.

In the column "Total Dispensary Patients," new and return cases are counted as well as the number of out calls of the doctors. Sometimes the heading of this column is "Total Treatments." "In-Patients" however, usually means different patients. For some years, the number of in-patient days were reported.

Several of the hospitals have nurses in training. The number here reported is for the Severance Nurses' Training School which is recognized by the Government.

Table VI.

The heading "Education" is to be interpreted secular education. It includes for the most part, all the expenses—tuition, fees, building, repairs, equipment, and up-keep-of

the primary schools, kindergartens, special schools, and a few middle schools which are supported entirely by the Church.

"Benevolences" include the home and foreign mission work of the Korean Church, as well as the salaries of local evangelists within the bounds of the Presbyteries. Also the help given by the churches locally to the poor and sick are included in this column. Other items are,—offerings to the British and Foreign Bible Society, the Christian Literature Society, and the Educational Scholarship Fund of the General Assembly. The column "Total Contributions" includes other items beside the four columns here listed.

In the "Total Board Appropriations" column, are included the grant to the Mission for Native Work Classes. These are evangelistic, educational, medical, literary assistants, property in use, taxes, expense of mission meetings etc.

The relation of the Native Work Classes to the Total Board Appropriations is as follows: 1909, 10.9%; 1914, 10.8%; 1919, 15.5%; 1924, 19%; 1929, 18.9%. The increase is due largely to the emergency that has arisen in regard to the mission academies.

The "Offerings of the Korean Church" are figured at two yen to the dollar, which is fairly accurate, except for the last two years due to the drop of exchange.

If no mistake in addition has been made, the total appropriations by the Board to Korea amount to \$ 7,744,985.95, and the total contributions of the Korean Church to \$6,448,312. To say it differently, the offerings of the Korean Church for 37 years are about 80% of the Board appropriations to Korea for 49 years, but 86% for the same 37 year period in each case.

Chart for Table I

- a. Missionaries, Men
- b. Missionaries, Women
- c. Missionaries, Total
- d. Korean Pastors, Total

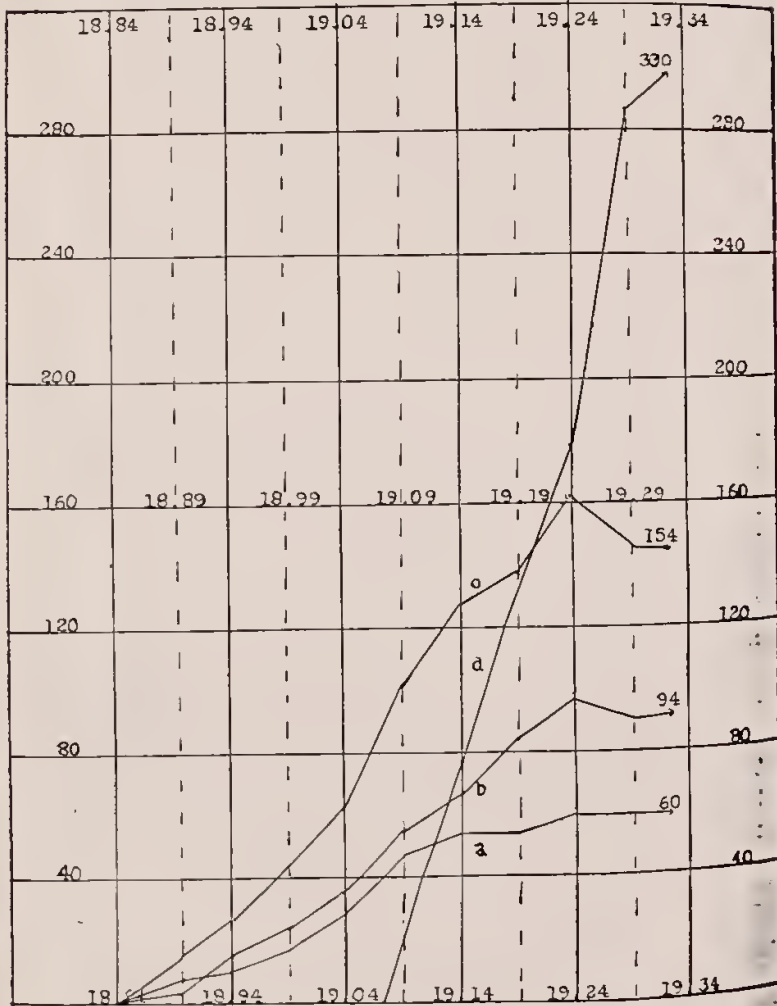


Chart for Table II

- a. Total Adherents
- b. Total Communicants
- c. Total Catechumens
- d. Total Baptized Children

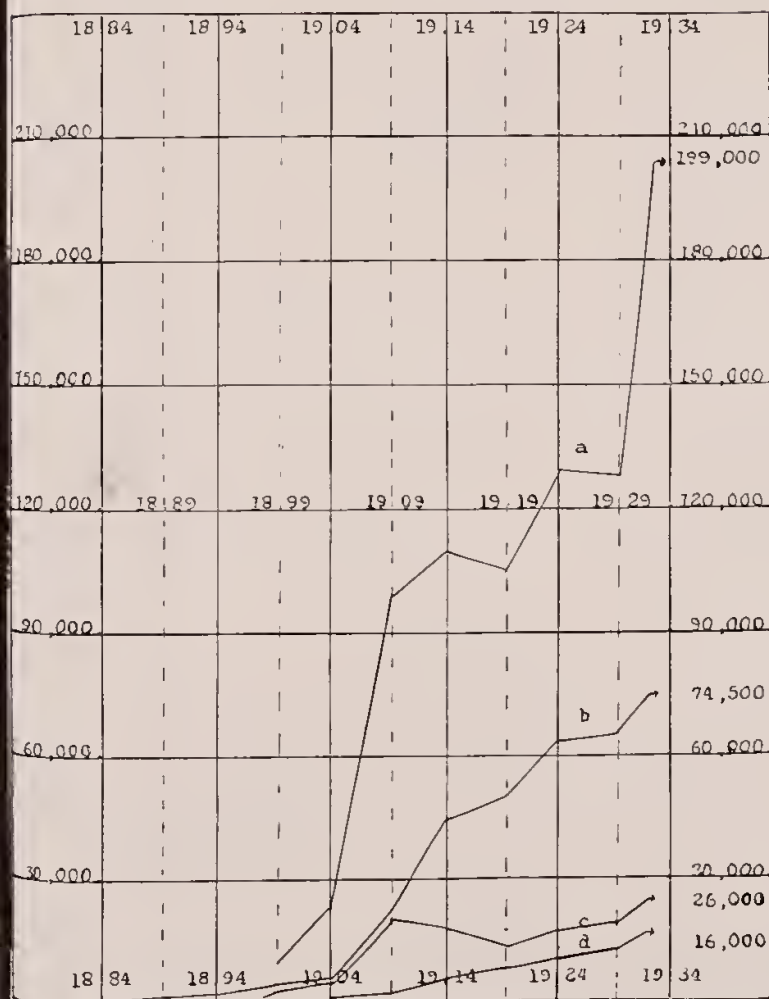
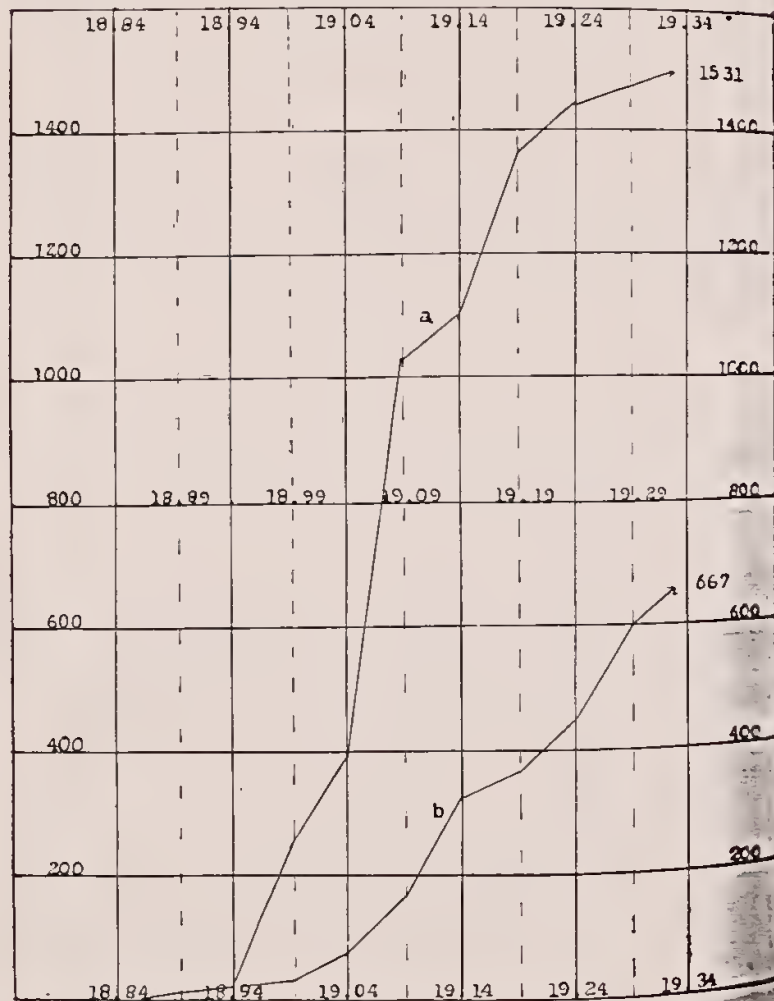


Chart for Tables I and II

a. Total Organized and Unorganized Churches

b. Total Ordained Korean Ministers and Unordained Helpers

Chart for Table III

a. Total Enrollment, Sunday School

b. Total Bible Class Enrollment

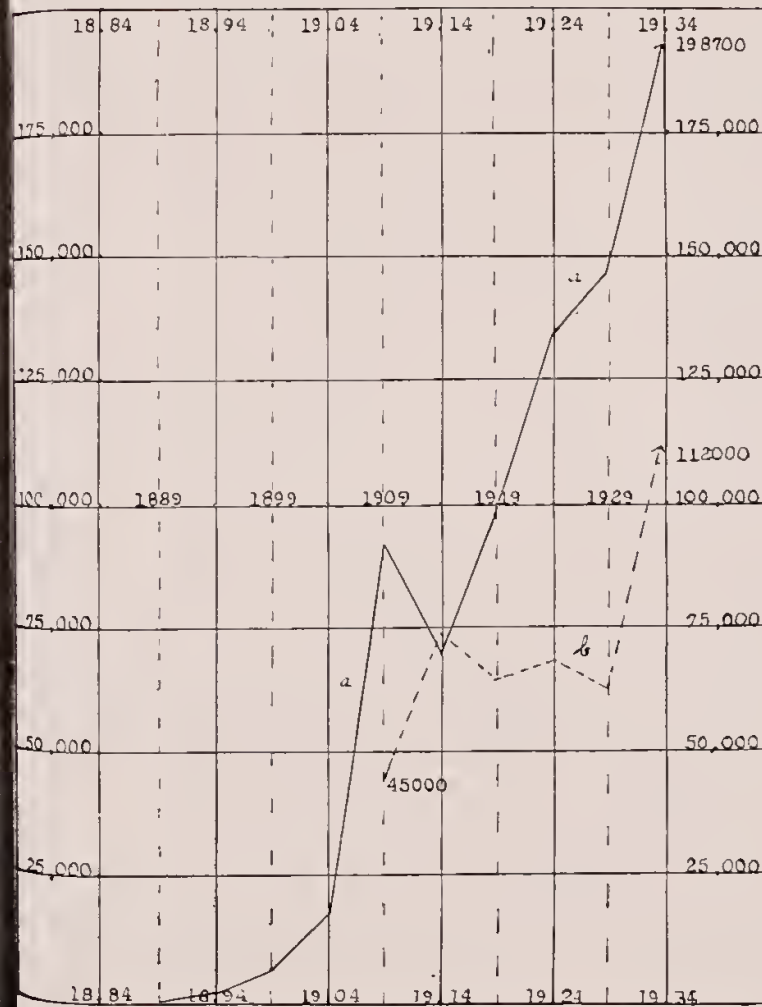


Chart for Table IV

a. Total Students, Primary and Secondary
 b. Total Primary, Boys c. Total Primary, Girls

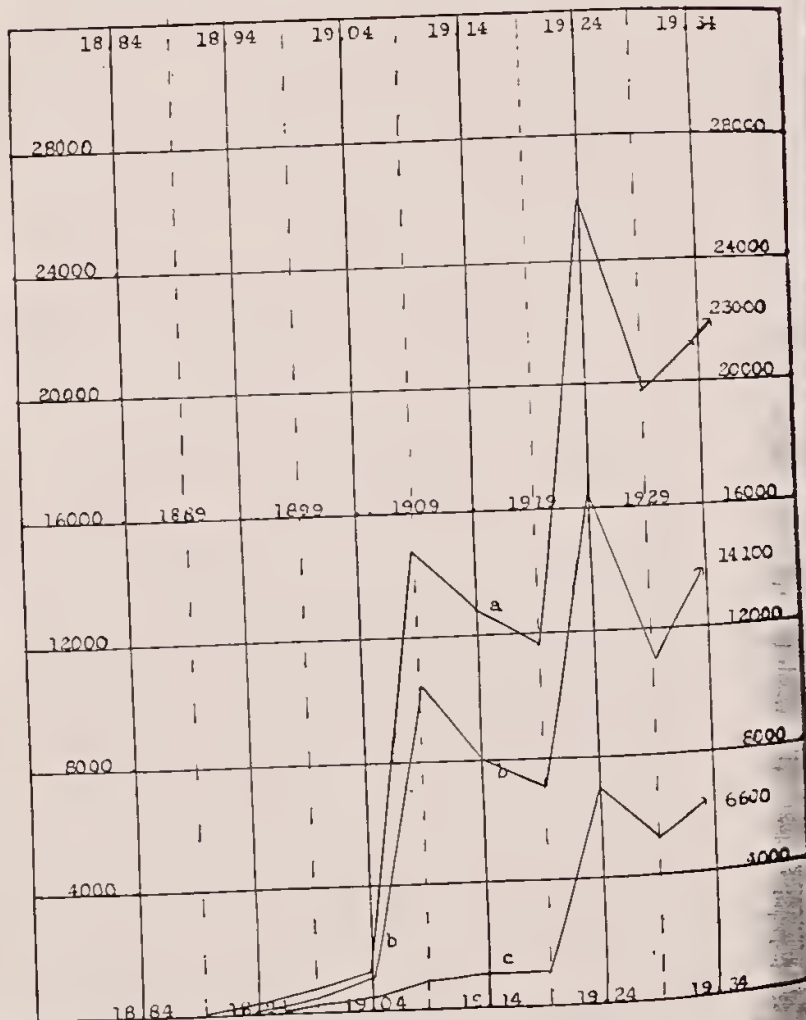


Chart for Table V

a. Total Dispensary Patients, New and Returned
 b. Total Expenses c. Total In-patients

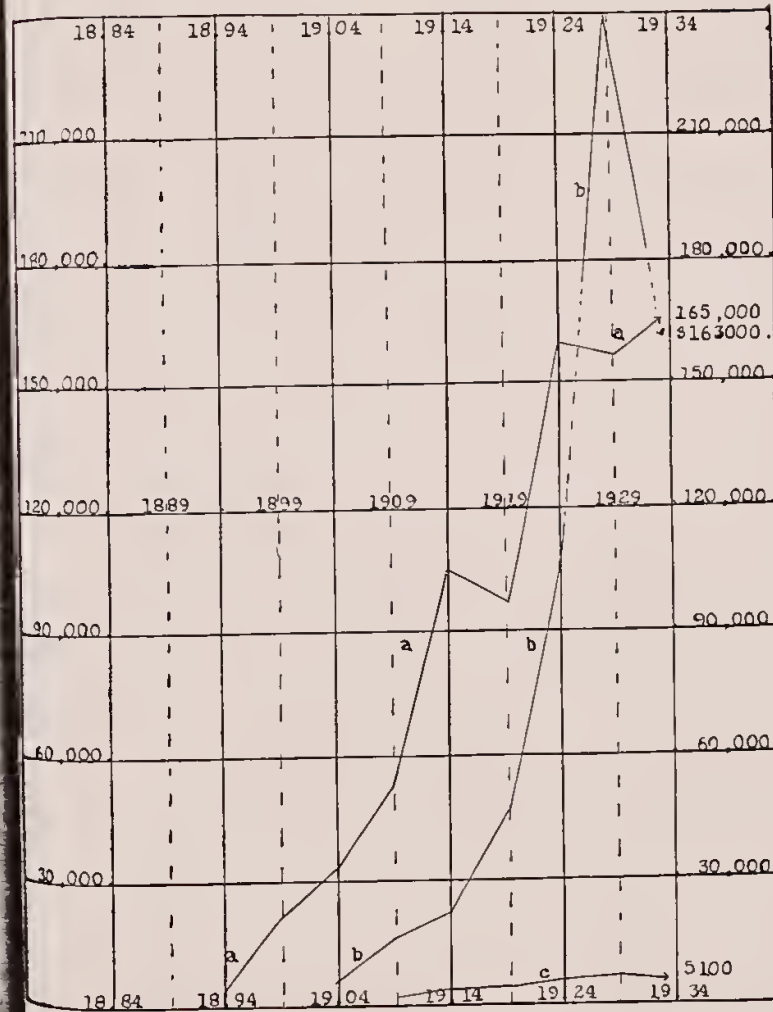


Chart for Table VI (Part I.)

- a. Congregational Expenses
- b. Education (Secular)
- c. Building and Repairs
- d. Benevolences

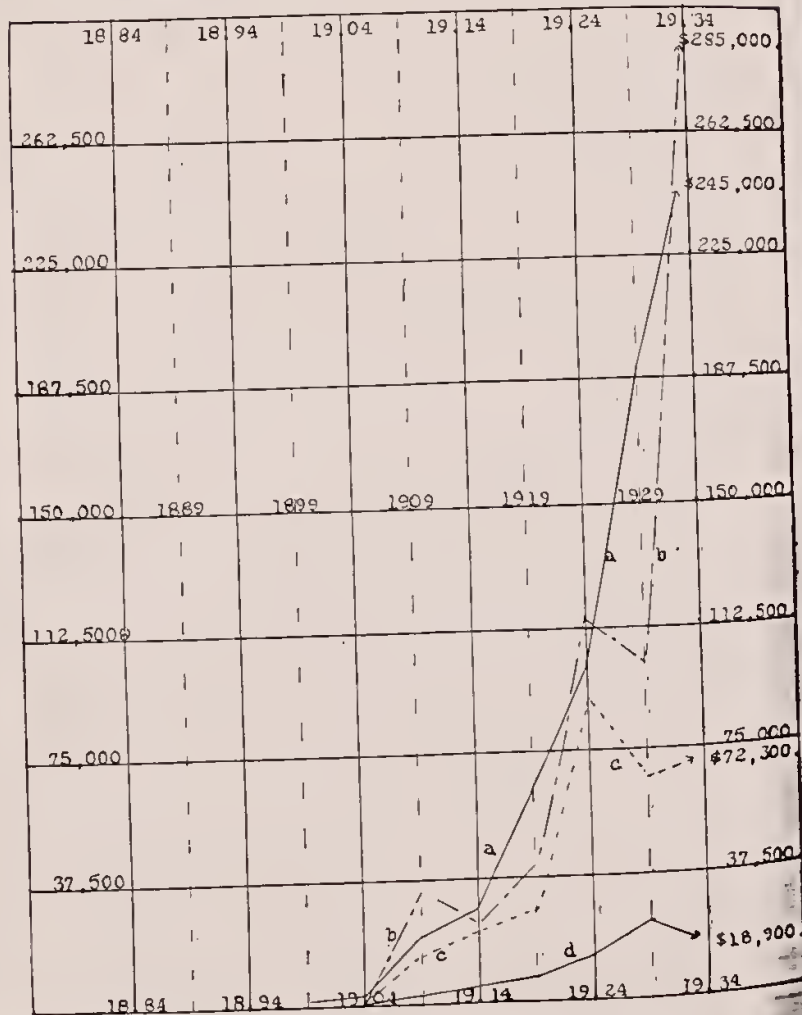
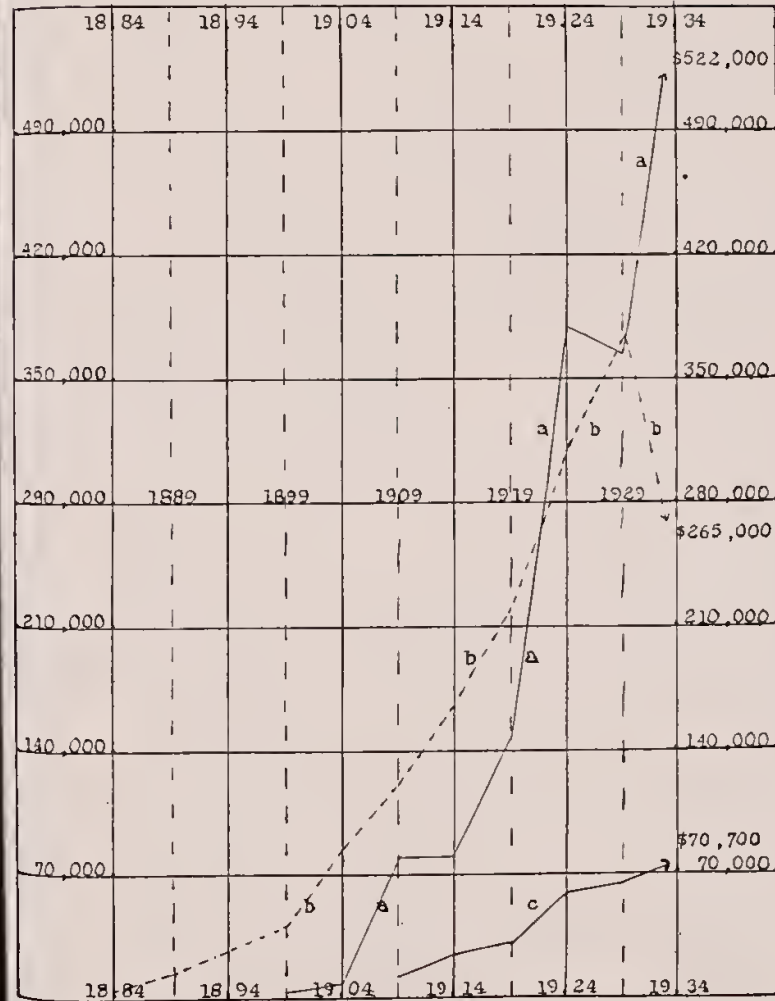


Chart for Table VI (Part II.)

- a. Total Korean Church Contributions
- b. Total Board Appropriations
- c. Mission Grant, Native Work Classes. (inc. in b.)



All of these conditions were vitally present in the Korea situation, and are worthy of notice. The principles of the Nevius plan seem, humanly speaking, to have been the most important reason for the outstanding results; these special conditions seem also to have had something to do with the matter.

XIV.

QUESTIONS AND ANSWERS

SINCE the publication of the first book, letters have come from many places around the world asking questions about the Methods. Many questions were raised at the Northern Mission's Jubilee Celebration in 1934. (Those interested in these questions will do well to try to secure the volume of the published papers of that Celebration, as the papers will be of interest for many years come. The few unsold copies are in the hands of J. F. Genso in Seoul and sell at \$1 gold). Many visitors have come to Korea and have asked other questions. We have sorted the questions out and have arranged them roughly in accordance with the brief summary of the Principles as given at the end of Chapter II.

I. As to the Position of the Bible under the Methods.

a. In the Introduction of this book, and throughout the book, much importance has been given to the Bible-centered nature of the work in Korea.

Question: Why do you consider this so important, and why do you think that the conservative type of theology, *i. e.* Bible-based type, is so necessary? Cannot a more "liberal" type of theology get just as large results?

Answer: As to whether it can get the results or not, experience only can show. It seems to be a fact, and would seem to be a scientific fact worthy of careful study, that around the world the Bible-centered churches are crowded with worshippers and multitudes of people in them are getting "changed," or, as the conservatives say, "converted, regenerated," while the so-called "liberal" churches are not getting those results. One knows quite well the explana-

XV
STATISTICS

FOR the sake of those who have seen the former book, a word of explanation of its statistics is due. As stated in the Preface of this book, the statistics of the former book were hopelessly wrong and misleading because they left out several essential columns of figures. Those columns have been added in this book. They are mainly those concerned with the present communicant rolls of the Church, columns giving the total inflow of new members by adult professions, baptised children taken into full membership, suspended members being restored and others being received by letter; also, on the other hand, the outflow columns showing those lost by death, suspensions, expulsions and by letter; and finally there are columns giving the present net communicant membership. This last consists of three columns, the communicant members in full standing, "imperfect members" (not in quite such good standing), and the recently suspended. In the 1928 book, only the first of these three columns was given, and therefore nearly a third of the active communicant roll was left out.

As to this column of "imperfect members", it is a curious thing. Every Presbyterian Church in the world has two forms of offerings, one a more or less obligatory one assessed upon all of the congregations according to the number of their communicants to provide the basal minimum of funds necessary to operate the Courts of the Church and discharge the Church's responsibilities to outside organizations. This is colloquially called the "Assembly tax". All of the rest of the monies of the Church are raised by purely voluntary gifts, the Church Courts at most sending out a suggestion of what they hope each congregation will try to raise for the Boards and other benevolent objects.

The Korean Church is only gradually beginning to realize that these two types of offerings are different. The Systematic Benevolence Committee of the Assembly, under the leadership of Dr. H. E. Blair, is gradually training them. However, up until recently, they have not differentiated. They have each year at Assembly time taken the monies that came in through the "Assembly tax" and made large grants to the various Boards and they have even made several large grants to a Summer Conference establishment in the Diamond Mountains. As a result, year by year this tax has been increased until in many Presbyteries it has become equal to the wages of a man for two days assessed upon every communicant member. In the beginning, the amounts were small and little objection was made. When the total became unbearable, the churches began doing just what they used to do in the days of old Korea to avoid Government taxes, stopped reporting all of their members. It was and is absolutely foolish, and does not give more than a few month's relief to anyone, for the per capita is increased and each church pays the same as before. However, human nature is selfish and short sighted and they believe that they get some advantage by incorrect reporting, so it has become almost a universal practice.

For a time, they reported all of the cut off members with the suspended members, as will be seen from the statistical sheets. They did not want to wholly lose them, but felt that they must evade the tax. Latterly they have made a separate column which they have called by various names. For two years, they made a mistake the other way by dumping all of the real suspended into this queer old column, so that we have no record of how many were actually on the suspended list for those two years. (See the tables).

Among those on this "imperfect member" list are no doubt some who should rightly be suspended. There are others who should be dropped from the rolls, but the overwhelming majority of them are just as good members as many on the regular roll. They are mostly communicant

children or old people or those too poor to pay the tax. We heard recently of a most active Christian who has not allowed any of the six or seven members of his family to accept baptisms, though they are active in the Church, because he is too poor to pay the tax and does not want to have to argue the matter with the collectors. Often the church leaders do not even go to the trouble of designating who those on this reserve list are. They just hold back a quarter or a third of the names arbitrarily. Everything possible has been done to show how foolish it is and how misleading it is in the records of the Church, but the custom continues, so that one is quite positive that the actual membership of the Church is far higher than even the total of the "Perfect member", "Imperfect member" and suspended member columns.

The only hope of changing the situation is through the labors of the Systematic Benevolence Committee, and even their efforts continually are balked. At the recent General Assembly, they managed to get the Assembly to declare that it would collect as "tax" only enough this next year for the actual work of the Assembly, letting all other objects seek voluntary gifts. This made the per capita tax lower than in any recent year. All over the country, Presbyteries immediately added to the per capita assessment large amounts which they wanted to use for Presbytery objects or, in some cases, for objects such as sending additional workers to Manchuria etc. It takes a long time to educate an infant Church. It will learn in time.

Things which make Statistic Keeping Difficult

In Chapter I, we have spoken of the great movements of population throughout the East in the last few years. It is not exaggerating at all to say that they are truly glacial. Watching them, one can more easily realize those great racial migrations which scholars say peopled India and perhaps China from some great population center in central Asia.

Six hundred and fifty thousand Japanese have flowed over into Korea. Five hundred thousand Koreans have moved across into Japan and every night and morning boat from Fusan carries a capacity crowd still going over, with many discouraged ones returning, having failed of a foothold. Two millions of Koreans have flowed northward into Manchuria and spilled over into Siberia and North China, and splashed a little down into the cities of the coast. America and other Western countries have practically closed their doors to Korean migrations, yet still the pressure is so strong behind and the calling of the outside world so strong that multitudes move over the border and disappear every year. Some 50,000 Chinese and Manchurians have flowed down into Korea with a small mixture of Russians. Even in a small town like Pyengyang, there are 300 Russians and there are probably 10,000 in the whole land. As to the migrations into Manchuria, whole families or churches or villages have gone under their village or church leaders just as the people of Europe did in the settling of America. The Government is planning to have two million more people go there. And it is usually the Christians who go, since they are the most alert and venturesome of the population, ready to embrace new ideas.

As will be shown below in the statistics, during the last nine years, 59,509 communicants of the Church have at one time or another moved from one local church to another. That is almost one third of the total gross number of communicants in the Church at the beginning of that period plus all additions since by letter, profession or promotion from the child baptized rolls. There are always great losses when folks transfer from one church to another. Folks forget or neglect to put in their letters at the new place. They either do not like the pastor or the people or the doctrine and they delay and drift away. In American cities there are thousands of former church members with unused church letters in the bottom of their trunks. In Korea during the last ten years there has been a great drift of population to all of the lead-

ing cities and this has made the holding of members difficult.

That the statistics of the Church are as accurate as they are is a marvel. The leaders of the Church are rather statistically minded and they have gone on adding to the blank making it more and more complex till it now actually covers 19 printed pages with 166 columns that have to be filled out for every church. There are nearly 3,000 churches. Three thousand untrained and mostly uneducated local leaders fill out the first blanks; then 27 Presbytery statisticians collate them; and then some long suffering brother has to try to harmonize them and get totals. The possibilities of error run into the infinities, but over a period of years the mistakes neutralize one another in a wonderful way, as may be seen from the tables. Although the figures are thus gathered from 3,000 churches, a glance down the columns will show how closely the totals for any item in any year correspond with the similar totals of other years so that one cannot but believe that in all items except those communicant totals, the figures are measurably correct.

Alleged "leakage" in membership

Much has been said of this in connection with the Korea Church as though the Korean Church were the only faulty one in this respect. Few churches are qualified to "cast the first stone" in this matter or would be if they honestly took all of the folks off their rolls whom they could not actually locate or account for.

Re the Korean Church, as will be seen from the tables below, in 1927, there were 94,588 communicants. From 1927 to 1936, the total of new adult baptisms plus those from the baptised infant roll taken into full membership amounted to 94,292, making a total of 188,850 that ought to be in the Church now if none had died and none had fallen away. In addition, during that period, 34,758 were received by letter and a total of 6,852 restored from suspension, making a gross total of 230,460 for the whole time.

As against these last two items, the records show that 59,509 were dismissed by letter, so that the above 34,758 received by letter is balanced by that, leaving a net loss in those away by letter of 24,751 who went to other churches or are still holding their letters. The records show a total of 18,344 that were put off the rolls by suspension in that period, but above we have already accounted for 6,852 who were taken back in from suspension, and there are still 6,305 on the recently suspended list so that the net loss by the suspension route has been but 5,187.

The lists show that, during those years, total lost by death was 14,157 and by expulsion 5,974, making a total of 20,131 legitimately lost. It is quite fair to subtract those from that gross total of 188,850 above and that leaves 168,719 to be accounted for. The lists show that we now have on the active rolls 119,955 and that can be subtracted from the 168,719, leaving 48,874 to be accounted for. Of this number, after balancing the income and outgo of members receiving letters, we found that the net loss was 24,751. That leaves 24,013 to be accounted for. As noted above after balancing the suspended lists, and crediting ourselves with those still active and presumably soon to be restored, there was a net disappearance of 5,187 people. This leaves a final 18,826 that seem to have been subtracted from the communicant lists with no accounting as to where they have gone. Really the whole 24,013 is of that character.

The total "leakage" then out of the 230,460 total communicants to be accounted for cannot be over the 48,764. Of those, as stated, 24,751 net have taken letters and gone to other denominations or are holding them in their hands and haven't put them in at any church. There is a great drift to the cities. Folke who used to be strong church workers in their country homes, driven by dire financial necessity, move to the cities to get a method of livelihood, in factories or elsewhere. Practically all vocations open to them involve Sabbath breaking if they take them. If they

take them, they are ashamed to have it known that they hold church letters. Being poor, their clothing, adequate to country conditions, is pitiable in the city, and they are ashamed to go to churches till they can get established and better outfitted. That accounts for multitudes of those 24,761. The glacial drift to Japan and Manchuria easily accounts for the rest. These members are not lost. They are in general alive but their letters are not in the churches.

As to the remaining 24,013, it will be noted that we have credited ourselves with death losses of but 14,157 for the nine years. During that period, the communicant total roll has averaged not at all times more than 100,000. The Korean Church folks must be wonderfully healthy if out of each 100,000 adults from the age of 14 to 90, only 1,573 on an average die each year. That is but 1½%. Actuaries will no doubt testify that 3% would be nearer the death rate of that number of people. If so, we have another 14,157 of that "leakage" accounted for, and that brings the final net "leakage" down to not more than 10,000 over a period of nine years in a total of 230,460 communicants which had to be accounted for, something like 4%. In the swirling currents of these moving masses of people, or, to use our former figure, in the midst of these glacial movements of population, that "leakage" can almost be considered negligible.

Small groups, from one cause or another, are always dropping off from all live churches around the world. The last ten years has seen a number of such in Korea, notably the "Sunto" church and the "Chulsan Pa." The former reports having 3,000 believers which would mean probably, in Korea, 1,000 communicants. The latter probably has one third as many. Most of these members went out from Presbyterian churches. Some went from the Methodists. They have won few from among unbelievers yet.

These good people, like the hundreds which the "Holiness" church has taken by rather crass proselytism, like to have more excitement in their meetings, hand clapping, etc.

It is unfortunate that they often take the best believers, those eager for richer religious experiences. The schisms of the "Chulsan Pa" type are those in which visions are sought, "revelations" received, individuals here and there designated as Christ returned to earth, etc. Still they sometimes "lead astray even the elect." Fortunately, so far, there have been relatively of these things in Korea.

The Roman Catholics, during the last nine years, have been doing a most aggressive work in which they have made a lavish use of foreign funds, and they report large gains in membership. It is doubtful if they have won many Protestants, but that may account for a few of the final "leakage."

The Adventists report considerable gains, and they are notably not unwilling to take the members of other churches if they can get them, though it is only fair to say that in the last few years their policy in that regard has radically changed with a change in leadership.

Taking all of these facts into consideration, one believes that the Korean Church is holding its gains about as well as the average church around the world, and the figures show that it is making, even in spite of losses, a net gain in percents for beyond the average of the churches in the West.

STATISTICS

I. Of all the Churches and Missions¹

| Name of Church or Mission | Date when Founded | Missionaries | | | | Membership | | | Contributions in Yen From Koreans |
|--|-------------------|--------------|------------|---------------|------------|----------------|------------------------------|----------------|-----------------------------------|
| | | Men | Wives | Single Ladies | Totals | Full Members | Catechumens and Probationers | Totals | |
| STATISTICS OF KOREA CHURCHES AND MISSIONS 1935-36. (Compiled by Hugh Miller) | | | | | | | | | |
| English Church Mission | 1890 | 11 | ... | 7 | 18 | 7,411 | 990 | 8,401 | 10,086 |
| Methodist Church of Korea | ... | ... | ... | ... | ... | 18,302 | 6,491 | 21,793 | 378,216 |
| M. E. Church Mission | 1885 | 12 | 12 | 40 | 64 | ... | ... | ... | ... |
| M. E. Church, South. Mission | 1896 | 13 | 12 | 32 | 57 | ... | ... | ... | ... |
| Oriental Missionary Society | 1907 | ... | ... | 2 | 6 | 3,902 | 1,966 | 5,868 | 69,259 |
| Presbyterian Church | ... | ... | ... | ... | ... | 119,955 | 42,972 | 162,927 | 1,756,552 |
| Australian Presbyterian Mission | 1889 | 14 | 13 | 16 | 43 | ... | ... | ... | ... |
| Pres. Church of U. S. A. Mission | 1881 | 50 | 48 | 30 | 128 | ... | ... | ... | ... |
| Pres. Church of U. S. Mission | 1892 | 27 | 26 | 25 | 78 | ... | ... | ... | ... |
| United Church of Canada | 1898 | 11 | 11 | 17 | 39 | ... | ... | ... | ... |
| Roman Catholic Church | ... | ... | ... | ... | ... | 137,141 | 12,566 | 149,710 | 4,828 |
| American Mission | 1923 | 29 | ... | ... | ... | ... | ... | ... | ... |
| French Mission | 1831 | 46 | ... | 13 | 59 | ... | ... | ... | ... |
| German Mission | 1911 | 46 | ... | 15 | 61 | ... | ... | ... | ... |
| Irish Mission | 1933 | 15 | ... | 0 | 15 | ... | ... | ... | ... |
| Russian Orthodox Mission | 1893 | 1 | ... | ... | ... | 170 | 15 | 185 | ... |
| Seventh Day Adventist Mission | 1904 | 10 | 9 | 8 | 25 | 3,580 | 4,525 | 8,105 | 45,315 |
| The Salvation Army | 1908 | 9 | 8 | 8 | 25 | 8,845 | 5,749 | 14,594 | ... |
| Miscellaneous | ... | 4 | 4 | 4 | 12 | ... | ... | ... | ... |
| Totals | | 1,300 | 146 | 234 | 680 | 209,309 | 75,274 | 374,583 | 2,264,315 |

¹ Taken from the 1937 Prayer Calendar.

Please note that "Total Adherents" are not given here or on the next page so the Presbyterian adherent total 311,700 does not appear. Entrance conditions in the Presbyterian churches are so strict that not over half the adherents can at any time attain the Baptized Roll.

II. Statistics of the Six Federated Missions for 1927

| | North Presb. | South Presb. | Austr. Presb. | North M. E. | United Chu Canada | South M. E. | Totals |
|--|--------------|--------------|---------------|-------------|-------------------|-------------|-----------|
| Missionaries— | | | | | | | |
| Men..... | 62 | 35 | 10 | 22 | 14 | 14 | 157 |
| Wives..... | 59 | 30 | 9 | 21 | 14 | 14 | 147 |
| Single Ladies ... | 35 | 26 | 17 | 50 | 19 | 23 | 170 |
| Total | 156 | 91 | 36 | 47 | 93 | 51 | 474 |
| Kor. Pd. Workers... | 717 | 202 | 90 | 278 | 193 | 193 | 1,673 |
| Ordained Pastors. | 246 | 31 | 18 | 102 | 36 | 36 | 471 |
| Unord. Helpers... | 266 | 118 | 40 | 37 | 68 | 67 | 596 |
| Bible Women ... | 189 | 32 | 25 | 126 | 63 | 89 | 506 |
| Colporteurs | 25 | 21 | 7 | 18 | 24 | 10 | 106 |
| Churches | 1,677 | 536 | 240 | 629 | 327 | 240 | 3,218 |
| Church Buildings... | 1,417 | 476 | 238 | 488 | 259 | 240 | 3,218 |
| Communicants | 61,758 | 11,384 | 5,249 | 12,588 | 7,773 | 8,062 | 106,834 |
| Catechumens | 19,312 | 4,144 | 1,975 | 4,954 | 2,913 | 1,352 | 24,650 |
| Baptized Childrer... | 12,900 | 2,399 | 1,349 | 5,131 | 1,790 | 2,491 | 26,000 |
| Other Adherents... | 9,194 | 6,288 | 4,028 | 18,625 | 6,019 | 4,578 | 76,792 |
| Total Adherents... | 103,164 | 26,195 | 12,701 | 41,920 | 18,495 | 17,185 | 219,670 |
| Adult Bap. this yr. | 5,763 | 861 | 578 | 674 | 917 | 539 | 9,296 |
| Sunday Schools..... | 1,624 | 512 | 300 | 359 | 615 | 312 | 3,922 |
| S. S. Av. Attend.... | 88,033 | 25,634 | 11,865 | 18,906 | 19,803 | 10,261 | 184,504 |
| Bible Classes..... | 1,714 | 520 | 124 | 282 | 443 | 168 | 3,231 |
| Class Attendance... | 67,034 | 11,300 | 7,346 | 7,460 | 13,193 | 3,548 | 103,931 |
| S. S. Teachers..... | 6,400 | 1,949 | 2,332 | 2,193 | 650 | 395 | 14,419 |
| Primary Schools... | 235 | 126 | 5 | 100 | 49 | 14 | 527 |
| Prim. School Pupils | 14,405 | 4,677 | 959 | 9,867 | 3,266 | 3,242 | 35,413 |
| Academies..... | 12 | 12 | 2 | 8 | 6 | 4 | 54 |
| Academy Pupils..... | 2,114 | 1,069 | 230 | 2,071 | 598 | 928 | 6,911 |
| Bible Institutes..... | 18 | 8 | 2 | 4 | 12 | 3 | 47 |
| Institute Pupils..... | 1,869 | 960 | 9 | 125 | 570 | 185 | 3,718 |
| Kindergartens | 55 | 12 | 22 | 50 | 14 | 24 | 177 |
| Kindergarten Pupils | 2,441 | 550 | 847 | 7,733 | 593 | 1,059 | 6,549 |
| Hospitals..... | 8 | 5 | 1 | 3 | 4 | 1 | 22 |
| Total Patients | 158,253 | 50,817 | 17,595 | 58,718 | 26,498 | 37,986 | 350,867 |
| Receipts..... | \$133,744 | \$34,954 | \$10,081 | \$33,741 | \$12,641 | \$28,143 | \$283,314 |
| Total Kor. Contrib., not incl. Medical | 333,961 | 57,914 | 26,300 | 123,132 | 55,416 | 41,476 | 823,390 |
| Total Bd. Grant to Native Work..... | 81,298 | 53,255 | 63,565 | 134,386 | 103,162 | 73,370 | 542,035 |

Note—All financial figures in U. S. gold. \$1,002 = Yen

¹ Taken from Federal Council Minutes, 1927, p. 43.

Statistics of the Federated Missions for 1936

| | North Pres. | South Pres. | Aust Pres. | United Chu, Can. | Meth. Church | Totals |
|---------------------------|-------------|-------------|------------|------------------|--------------|------------|
| Missionaries | | | | | | |
| Men..... | 55 | 28 | 13 | 15 | 29 | 140 |
| Wives..... | 53 | 28 | 12 | 15 | 18 | 136 |
| Single Ladies..... | 30 | 28 | 17 | 16 | 78 | 169 |
| Total..... | 138 | 84 | 42 | 46 | 135 | 445 |
| Kor. Pd. workers Men | 739 | 225 | 81 | 159 | 410 | 1,614 |
| Ordained Pastors... | 328 | 53 | 25 | 57 | 113 | 576 |
| Unord. Helpers..... | 411 | 172 | 26 | 102 | 297 | 1,068 |
| Bible Women..... | 103 | 55 | 4 | 53 | 173 | 387 |
| Churches..... | 1,721 | 639 | 286 | 331 | 903 | 3,880 |
| Church Buildings ... | 1,527 | 610 | 296 | 336 | 793 | 3,597 |
| Communicants..... | 80,818 | 13,476 | 7,700 | 9,762 | 18,302 | 130,028 |
| Catechumens..... | 27,472 | 7,505 | 2,823 | 3,595 | 6,491 | 47,886 |
| Bapt. Children..... | 16,957 | 3,801 | 1,678 | 3,062 | 8,892 | 34,390 |
| Other Adherents..... | 102,758 | 15,778 | 8,741 | 13,491 | 23,800 | 164,568 |
| Total Adherents..... | 228,075 | 40,560 | 20,942 | 29,910 | 57,485 | 376,972 |
| Adults Baptized this year | 8,048 | 1,945 | 726 | 815 | 1,121 | 12,655 |
| Sunday Schools..... | 1,843 | 717 | 303 | 380 | 566 | 5,809 |
| S. S. Av. Attend..... | 209,395 | 48,181 | 20,046 | 31,355 | 48,737 | 357,714 |
| Primary Schools..... | 173 | 75 | 4 | 20 | 68 | 340 |
| Prim. Pupils..... | 15,986 | 7,564 | 941 | 4,028 | 15,081 | 33,600 |
| Academies..... | 11 | 12 | 0 | 6 | 10 | 38 |
| Acad. Pupils..... | 3,588 | 600 | 0 | 1,364 | 4,025 | 9,577 |
| Kindergartens..... | 80 | 14 | 14 | 33 | 97 | 238 |
| " Pupils... | 4,379 | 676 | 831 | 1,695 | 3,608 | 11,789 |
| Nat Church Expend. Yen | ¥849,553 | ¥126,471 | ¥61,619 | ¥140,073 | ¥378,234 | ¥1,555,550 |
| Cong. Exp..... | 392,412 | 58,773 | 30,126 | 57,048 | 130,172 | 660,231 |
| Bldg. and repairs... | 242,149 | 30,002 | 15,538 | 37,581 | 62,421 | 387,711 |
| Home and For. Miss | 11,192 | 2,676 | 1,599 | 1,898 | 8,995 | 2,630 |

III. Complete Statistics for the Whole Presbyterian Church of Korea

I. MISSIONARIES

| Year | Ordained Ministers | Doctors | Other Men | Foreign Ladies | Total |
|------|--------------------|---------|-----------|----------------|-------|
| 1884 | 0 | 1 | 0 | 1 | 2 |
| 1885 | 1 | 1 | 0 | 1 | 3 |
| 1886 | 1 | 2 | 0 | 2 | 5 |
| 1887 | 1 | 2 | 0 | 3 | 6 |
| 1888 | 2 | 2 | 0 | 3 | 8 |
| 1889 | 3 | 2 | 0 | 3 | 8 |
| 1890 | 3 | 2 | 0 | 4 | 9 |
| 1891 | 4 | 2 | 0 | 6 | 12 |
| 1892 | 5 | 2 | 0 | 7 | 14 |
| 1893 | 12 | 2 | 0 | 15 | 29 |
| 1894 | 12 | 3 | 0 | 18 | 33 |
| 1895 | 12 | 3 | 0 | 18 | 33 |
| 1896 | 12 | 3 | 0 | 18 | 33 |
| 1897 | 15 | 4 | 0 | 20 | 38 |
| 1898 | 21 | 6 | 0 | 28 | 55 |
| 1899 | 23 | 7 | 0 | 30 | 60 |
| 1900 | 24 | 8 | 0 | 35 | 67 |
| 1901 | 30 | 9 | 0 | 45 | 74 |
| 1902 | 34 | 9 | 0 | 49 | 95 |
| 1903 | 36 | 8 | 0 | 53 | 97 |
| 1904 | 41 | 8 | 0 | 54 | 104 |
| 1905 | 46 | 14 | 0 | 58 | 118 |
| 1906 | 46 | 13 | 0 | 68 | 127 |
| 1907 | 49 | 12 | 1 | 70 | 132 |
| 1908 | 52 | 14 | 3 | 81 | 150 |
| 1909 | 57 | 16 | 3 | 93 | 179 |
| 1910 | 57 | 16 | 3 | 103 | 206 |
| 1911 | 67 | 20 | 3 | 120 | 241 |
| 1912 | 77 | 22 | 6 | 133 | 266 |
| 1913 | 81 | 22 | 7 | 156 | 278 |
| 1914 | 83 | 22 | 8 | 160 | 278 |
| 1915 | 84 | 21 | 8 | 165 | 280 |
| 1916 | 77 | 20 | 8 | 175 | 280 |
| 1917 | 75 | 20 | 8 | 175 | 288 |
| 1918 | 85 | 21 | 8 | 176 | 291 |
| 1919 | 87 | 21 | 7 | 176 | 277 |
| 1920 | 73 | 21 | 7 | 176 | 296 |
| 1921 | 76 | 22 | 7 | 190 | 306 |
| 1922 | 77 | 20 | 7 | 202 | 312 |
| 1923 | 79 | 23 | 8 | 205 | 326 |
| 1924 | 79 | 25 | 8 | 214 | 321 |
| 1925 | 71 | 23 | 8 | 219 | 320 |
| 1926 | 71 | 25 | 8 | 218 | 322 |
| 1927 | 81 | 23 | 8 | 209 | 323 |
| 1928 | 81 | 20 | 5 | 120 | 226 |
| 1929 | 75 | 17 | 4 | 116 | 212 |
| 1930 | 75 | 17 | 4 | 116 | 212 |
| 1931 | 66 | 17 | 4 | 101 | 188 |
| 1932 | 66 | 17 | 4 | 126 | 213 |
| 1933 | 77 | 16 | 4 | 122 | 219 |
| 1934 | 77 | 16 | 4 | 113 | 210 |
| 1935 | 75 | 16 | 4 | 116 | 211 |
| 1936 | 70 | 16 | 4 | 123 | 213 |

IV. Complete Statistics of the Whole Presbyterian Church of Korea

| Year | Pastors | Elders | Ordained Deacons | KOREAN CHURCH WORKERS | | | | | | L Group Leaders | Korean Missionaries | Colporteurs | Total Korean Workers |
|------|---------|--------|------------------|-----------------------|---------|-----------------|--|-----|-------|-----------------|---------------------|-------------|----------------------|
| | | | | Unordained Deacons | Helpers | Local Preachers | | Men | Women | | | | |
| 1884 | 0 | 0 | 0 | | | | | | | | | | |
| 1885 | 0 | 0 | 0 | | | | | | | | | | |
| 1886 | 0 | 0 | 0 | | | | | | | | | | |
| 1887 | 0 | 0 | 0 | | | | | | | | | | |
| 1888 | 0 | 0 | 0 | | | | | | | | | | |
| 1889 | 0 | 0 | 0 | | | | | | | | | | |
| 1890 | 0 | 0 | 0 | | | | | | | | | | |
| 1891 | 0 | 0 | 0 | | | | | | | | | | |
| 1892 | 0 | 0 | 0 | | | | | | | | | | |
| 1893 | 0 | 0 | 0 | | | | | | | | | | |
| 1894 | 0 | 0 | 0 | | | | | | | | | | |
| 1895 | 0 | 0 | 0 | | | | | | | | | | |
| 1896 | 0 | 0 | 0 | | | | | | | | | | |
| 1897 | 0 | 0 | 0 | | | | | | | | | | |
| 1898 | 0 | 0 | 0 | | | | | | | | | | |
| 1899 | 0 | 0 | 0 | | | | | | | | | | |
| 1900 | 0 | 2 | 0 | | | | | | | | | | |
| 1901 | 0 | 2 | 0 | | | | | | | | | | |
| 1902 | 0 | 5 | 0 | | | | | | | | | | |
| 1903 | 0 | 5 | 0 | | | | | | | | | | |
| 1904 | 0 | 11 | 0 | | | | | | | | | | |
| 1905 | 0 | 18 | 0 | | | | | | | | | | |
| 1906 | 0 | 33 | 0 | | | | | | | | | | |
| 1907 | 7 | 49 | 0 | | | | | | | | | | |
| 1908 | 7 | 63 | 0 | | | | | | | | | | |
| 1909 | 16 | 103 | 0 | | | | | | | | | | |
| 1910 | 40 | 133 | 0 | | | | | | | | | | |
| 1911 | 54 | 159 | 18 | | | | | | | | | | |
| 1912 | 65 | 225 | 16 | | | | | | | | | | |
| 1913 | 75 | 275 | 40 | | | | | | | | | | |
| 1914 | 91 | 332 | 51 | 7,226 | | | | | | | | | |
| 1915 | 103 | 467 | 53 | 6,202 | | | | | | | | | |
| 1916 | 120 | 533 | 75 | 7,437 | | | | | | | | | |
| 1917 | 143 | 617 | 81 | 7,437 | | | | | | | | | |
| 1918 | 169 | 722 | 68 | 6,809 | | | | | | | | | |
| 1919 | 192 | 837 | 79 | 7,150 | | | | | | | | | |
| 1920 | 180 | 963 | 103 | 7,343 | | | | | | | | | |
| 1921 | 208 | 1,115 | 88 | 8,334 | | | | | | | | | |
| 1922 | 246 | 1,250 | 157 | 9,073 | | | | | | | | | |
| 1923 | 234 | 1,372 | 183 | 7,191 | 341 | | | | | | | | |
| 1924 | 252 | 1,506 | 241 | 5,904 | 839 | | | | | | | | |
| 1925 | 315 | 1,569 | 239 | 5,805 | 1,024 | | | | | | | | |
| 1926 | 315 | 1,677 | 303 | 5,400 | 1,327 | | | | | | | | |
| 1927 | 330 | 1,763 | 325 | 5,606 | 1,321 | | | | | | | | |
| 1928 | 359 | 1,812 | 333 | 5,633 | 1,645 | | | | | | | | |
| 1929 | 404 | 1,897 | 385 | 5,920 | 1,925 | | | | | | | | |
| 1930 | 400 | 2,002 | 452 | 6,100 | 2,115 | | | | | | | | |
| 1931 | 429 | 2,120 | 534 | 6,569 | 2,622 | | | | | | | | |
| 1932 | 434 | 2,221 | 452 | 6,828 | 2,963 | | | | | | | | |
| 1933 | 456 | 2,420 | 520 | 7,002 | 3,275 | | | | | | | | |
| 1934 | 483 | 2,423 | 612 | 7,113 | 3,726 | | | | | | | | |
| 1935 | 504 | 2,529 | 578 | 7,617 | 4,096 | | | | | | | | |
| 1936 | 524 | 2,645 | 580 | 9,012 | 4,678 | | | | | | | | |

V. Complete Statistics of the Whole Presbyterian Church of Korea

| Year | CHURCH STATISTICS | | | | | |
|------|--------------------|-----------------------------------|------------------------|-------------------------|-----------------------------|----------------------------|
| | Organized Churches | Unorganized Churches (No. Elders) | Total Church Buildings | New Buildings This Year | Children Baptized This Year | Total Children on the Roll |
| 1884 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1885 | 0 | 0 | | | | |
| 1886 | 0 | 1 | | | | |
| 1887 | 0 | 1 | | | | |
| 1888 | 1 | 1 | | | | |
| 1889 | 0 | 1 | | | | |
| 1890 | 0 | 3 | | | | |
| 1891 | 0 | 5 | | | | |
| 1892 | 0 | 5 | | | | |
| 1893 | 0 | 5 | | | | |
| 1894 | 0 | 7 | | | | |
| 1895 | 0 | 13 | | | | |
| 1896 | 0 | 26 | | | | |
| 1897 | 0 | 73 | | | | |
| 1898 | 0 | 12 | | | | |
| 1899 | 0 | 261 | | | | |
| 1900 | 2 | 287 | | | | |
| 1901 | 2 | 326 | 199 | 55 | 108 | 170 |
| 1902 | 3 | 363 | 241 | 41 | 117 | 407 |
| 1903 | 3 | 427 | 275 | 36 | 134 | 571 |
| 1904 | 8 | 462 | 339 | 70 | 194 | 680 |
| 1905 | 13 | 540 | 334 | 107 | 336 | 986 |
| 1906 | 72 | 843 | 546 | 184 | 363 | 1,308 |
| 1907 | 25 | 1,022 | 691 | 172 | 423 | 1,539 |
| 1908 | 50 | 1,130 | 897 | 204 | 423 | 1,539 |
| 1909 | ... | 1,580 | 1,193 | ... | ... | 2,632 |
| 1910 | ... | 1,632 | 1,157 | ... | ... | 3,252 |
| 1911 | ... | 1,635 | 1,448 | ... | ... | 4,567 |
| 1912 | ... | 2,054 | 1,438 | ... | ... | 4,593 |
| 1913 | 173 | 2,847 | 1,675 | 103 | 1,234 | 5,431 |
| 1914 | 284 | 3,636 | 1,715 | 83 | 2,103 | 5,667 |
| 1915 | 291 | 3,040 | 1,647 | 83 | 2,023 | 8,381 |
| 1916 | 336 | 3,640 | 1,754 | 154 | 2,023 | 9,290 |
| 1917 | 351 | 3,700 | 1,715 | 86 | 1,940 | 14,732 |
| 1918 | 418 | 1,537 | 1,778 | 52 | 2,151 | 10,277 |
| 1919 | 447 | 1,438 | 1,705 | 115 | 1,522 | 12,332 |
| 1920 | 523 | 1,398 | 1,738 | 184 | 1,899 | 11,147 |
| 1921 | 624 | 1,466 | 1,879 | 267 | 1,899 | 12,143 |
| 1922 | 649 | 1,653 | 1,941 | 303 | 2,699 | 13,308 |
| 1923 | 738 | 1,663 | 2,097 | 236 | 2,796 | 14,938 |
| 1924 | 769 | 1,673 | 2,171 | 234 | 2,683 | 15,454 |
| 1925 | 794 | 1,515 | 2,232 | 169 | 2,895 | 16,233 |
| 1926 | 821 | 1,520 | 2,277 | 169 | 3,363 | 18,263 |
| 1927 | 834 | 1,430 | 2,265 | 178 | 2,875 | 17,035 |
| 1928 | 960 | 1,279 | 2,591 | 129 | 2,486 | 17,722 |
| 1929 | 953 | 1,430 | 2,591 | 107 | 2,680 | 18,697 |
| 1930 | 934 | 1,562 | 2,335 | ... | 2,687 | 18,053 |
| 1931 | 937 | 1,537 | 2,545 | ... | 3,019 | 19,332 |
| 1932 | 1,055 | 1,635 | 2,763 | 93 | 3,328 | 20,497 |
| 1933 | 1,128 | 1,486 | 2,850 | 134 | 4,935 | 23,352 |
| 1934 | 1,133 | 1,536 | 2,695 | 132 | 3,559 | 28,885 |
| 1935 | 1,220 | 1,526 | 2,753 | 144 | 3,555 | 24,302 |
| 1936 | 1,212 | 1,713 | 3,254 | 110 | 3,722 | 23,701 |

Totals of Communicants Received.—Inflow

| Year | By Profession | From Bapt. Child. roll | By Letter | Restored | Total |
|------|---------------|---------------------------|-----------|----------|--------|
| 1884 | 0 | 0 | 0 | 0 | 0 |
| 1885 | 0 | 0 | 0 | 0 | 0 |
| 1886 | 9 | 0 | 0 | 0 | 9 |
| 1887 | 20 | 0 | 0 | 0 | 20 |
| 1888 | 45 | | | | 45 |
| 1889 | 39 | | | | 39 |
| 1890 | 3 | | | | 3 |
| 1891 | 21 | No STATISTICS. | | | 21 |
| 1892 | 17 | | | | 17 |
| 1893 | 14 | | | | 14 |
| 1894 | 76 | | | | 76 |
| 1895 | 50 | | | | 50 |
| 1896 | 210 | | | | 210 |
| 1897 | 347 | | | | 347 |
| 1898 | 1,153 | | | | 1,153 |
| 1899 | 841 | | | | 841 |
| 1900 | 1,086 | | | | 1,086 |
| 1901 | 1,368 | No STATISTICS. | | | 1,368 |
| 1902 | 1,164 | | | | 1,164 |
| 1903 | 1,666 | | | | 1,666 |
| 1904 | 2,067 | | | | 2,067 |
| 1905 | 2,463 | | | | 2,463 |
| 1906 | 3,436 | | | | 3,436 |
| 1907 | 4,585 | | | | 4,585 |
| 1908 | 7,109 | | | | 7,109 |
| 1909 | 6,000 | | | | 6,000 |
| 1910 | 10,082 | | | | 10,082 |
| 1911 | 9,713 | | | | 9,713 |
| 1912 | 8,836 | | | | 8,836 |
| 1913 | 7,516 | | | | 7,516 |
| 1914 | 5,924 | | 1,592 | | 7,516 |
| 1915 | 6,706 | 155 | 1,407 | | 8,268 |
| 1916 | 6,718 | 160 | 2,636 | | 9,514 |
| 1917 | 5,913 | 194 | 2,004 | 676 | 8,787 |
| 1918 | 6,110 | 236 | 2,414 | 639 | 9,399 |
| 1919 | 5,058 | 252 | 1,932 | 396 | 7,638 |
| 1920 | 5,603 | 291 | 2,407 | 590 | 8,397 |
| 1921 | 8,461 | 425 | 2,169 | 841 | 11,896 |
| 1922 | 10,535 | 477 | 3,033 | 656 | 14,698 |
| 1923 | 10,565 | 514 | 3,176 | 542 | 14,797 |
| 1924 | 8,614 | 565 | 3,913 | 583 | 13,675 |
| 1925 | 8,282 | 573 | 3,470 | 633 | 12,958 |
| 1926 | 7,627 | 693 | 3,892 | 647 | 12,859 |
| 1927 | 7,555 | 769 | 3,365 | 589 | 12,278 |
| 1928 | 7,517 | 1,061 | 4,962 | 732 | 13,272 |
| 1929 | 8,585 | 1,504 | 3,133 | 726 | 13,948 |
| 1930 | 7,389 | 1,055 | 3,672 | 642 | 12,758 |
| 1931 | 8,621 | 1,296 | 1,444 | 663 | 12,024 |
| 1932 | 9,121 | 1,332 | 4,160 | 725 | 15,338 |
| 1933 | 9,937 | 1,353 | 4,666 | 861 | 16,822 |
| 1934 | 10,022 | 1,332 | 4,513 | 971 | 16,838 |
| 1935 | 10,412 | 1,369 | 4,554 | 766 | 17,101 |
| 1936 | 15,874 | 1,536 | 5,159 | 692 | 23,261 |

Total of Communicants Lost—Outflow

| Year | Deceased | Expelled | Suspended | Dis. by Letter | Total |
|------|----------|----------|-----------|-------------------|----------------|
| 1884 | | | | | |
| 1885 | | | | | |
| 1886 | | | | | |
| 1887 | | | | | |
| 1888 | | | | | |
| 1889 | | | | | |
| 1890 | | | | | |
| 1891 | | | | | |
| 1892 | | | | | |
| 1893 | | | | | |
| 1894 | | | | | No. STATISTICS |
| 1895 | | | | | |
| 1896 | | | | | |
| 1897 | | | | | |
| 1898 | | | | | |
| 1899 | | | | | |
| 1900 | | | | | |
| 1901 | | | | | |
| 1902 | | | | | |
| 1903 | | | | | |
| 1904 | | | | | |
| 1905 | | | | | |
| 1906 | | | | | |
| 1907 | | | | | |
| 1908 | | | | | |
| 1909 | | | | | |
| 1910 | | | | | |
| 1911 | | | | | |
| 1912 | | | | | |
| 1913 | | | | | |
| 1914 | | | | 2,673 | 2,673 |
| 1915 | | | | 2,113 | 2,113 |
| 1916 | | | 2,669 | 4,236 | 6,995 |
| 1917 | 939 | 731 | 1,660 | 3,251 | 6,587 |
| 1918 | 975 | 734 | 1,858 | 4,161 | 7,728 |
| 1919 | 1,328 | 398 | 1,352 | 3,739 | 6,817 |
| 1920 | 1,672 | 547 | 1,757 | 4,148 | 8,124 |
| 1921 | 1,162 | 507 | 1,447 | 3,265 | 6,381 |
| 1922 | 1,252 | 422 | 1,704 | 4,976 | 8,354 |
| 1923 | 1,179 | 700 | 2,325 | 5,947 | 10,184 |
| 1924 | 1,209 | 682 | 2,413 | 7,855 | 12,161 |
| 1925 | 1,258 | 721 | 2,583 | 6,841 | 11,403 |
| 1926 | 1,324 | 668 | 2,561 | 6,142 | 10,695 |
| 1927 | 1,421 | 587 | 2,343 | 6,149 | 10,500 |
| 1928 | 1,414 | 743 | 2,616 | 6,227 | 11,000 |
| 1929 | 1,599 | 653 | 2,211 | 5,413 | 9,876 |
| 1930 | 1,490 | 915 | 1,925 | 5,245 | 9,575 |
| 1931 | 1,593 | 603 | 1,900 | 5,664 | 9,760 |
| 1932 | 1,432 | 659 | 1,973 | 6,640 | 10,704 |
| 1933 | 1,607 | 585 | 1,989 | 7,253 | 11,434 |
| 1934 | 1,724 | 710 | 1,898 | 7,389 | 11,721 |
| 1935 | 1,649 | 553 | 1,916 | 7,339 | 11,957 |
| 1936 | 1,838 | 623 | 1,892 | 8,543 | 12,946 |

Communicants and Adherents Net for Each Year

| Year | Communicants "Perfect" totals | Communicants "Imperfect" totals | Suspended | Communicant Total Gross. | Total Believers Incl. Comm. |
|------|-------------------------------|---------------------------------|-----------|--------------------------|-----------------------------|
| 1884 | | | | 0 | |
| 1885 | | | | 0 | |
| 1886 | 9 | | | 9 | |
| 1887 | 25 | | | 25 | |
| 1888 | 65 | | | 65 | |
| 1889 | 104 | No | | 104 | |
| 1890 | 100 | | | 100 | |
| 1891 | 119 | STATISTICS. | | 119 | |
| 1892 | 127 | | | 127 | |
| 1893 | 241 | 141 | | 241 | |
| 1894 | 236 | | | 236 | |
| 1895 | 286 | | | 286 | |
| 1896 | 530 | | | 530 | |
| 1897 | 932 | | | 932 | |
| 1898 | 2,099 | | | 2,099 | 6,800 |
| 1899 | 2,839 | | | 2,839 | 7,500 |
| 1900 | 3,710 | No | | 3,710 | 9,364 |
| 1901 | 5,118 | | | 5,118 | 13,539 |
| 1902 | 5,796 | STATISTICS. | | 5,796 | 14,784 |
| 1903 | 7,107 | | | 7,107 | 19,327 |
| 1904 | 8,766 | | | 8,766 | 24,971 |
| 1905 | 11,061 | | | 11,061 | 36,554 |
| 1906 | 14,353 | | | 14,353 | 27,407 |
| 1907 | 18,081 | | | 18,081 | 56,943 |
| 1908 | 24,234 | | | 24,234 | 72,963 |
| 1909 | 30,377 | | | 30,377 | 94,578 |
| 1910 | 39,394 | | | 39,394 | 119,273 |
| 1911 | 46,934 | | | 46,934 | 140,470 |
| 1912 | 53,008 | | | 53,008 | 144,260 |
| 1913 | 60,047 | | | 60,047 | 127,228 |
| 1914 | 62,033 | | | 62,033 | 124,169 |
| 1915 | 62,169 | | | 62,166 | 121,103 |
| 1916 | 63,202 | | | 63,202 | 145,616 |
| 1917 | 61,618 | 6,612 | | 68,230 | 146,413 |
| 1918 | 61,796 | 6,710 | | 68,506 | 149,526 |
| 1918 | 60,954 | 8,093 | | 69,047 | 160,909 |
| 1920 | 62,748 | 6,277 | | 69,025 | 144,062 |
| 1921 | 65,384 | 6,154 | | 72,138 | 152,915 |
| 1922 | 70,183 | 5,683 | | 75,966 | 179,158 |
| 1923 | 73,352 | 21,212 | | 94,564 | 187,271 |
| 1924 | 74,065 | 6,717 | | 83,325 | 193,850 |
| 1925 | 75,655 | 8,874 | 4,638 | 89,879 | 191,887 |
| 1926 | 75,043 | 10,733 | 5,424 | 91,266 | 193,623 |
| 1927 | 72,447 | 13,820 | 3,553 | 94,728 | 161,060 |
| 1928 | 73,132 | 11,703 | 4,103 | 87,983 | 177,416 |
| 1929 | 74,429 | 12,548 | 3,769 | 90,544 | 186,994 |
| 1930 | 73,439 | 17,172 | ... | 91,270 | 194,678 |
| 1931 | 75,237 | 19,192 | ... | 94,728 | 208,912 |
| 1932 | 78,017 | 20,510 | 6,432 | 104,578 | 258,216 |
| 1933 | 82,500 | 14,204 | 6,764 | 103,530 | 281,918 |
| 1934 | 87,086 | 15,252 | 6,946 | 108,392 | 298,430 |
| 1935 | 95,066 | 14,003 | 6,395 | 115,379 | 323,974 |
| 1936 | 98,500 | 14,489 | 5,904 | 119,955 | 341,700 |

No. STATISTICS

| Year | New Catechumens This year | Total Catechumens | Total Average Sun. Congregation | C. E. Societies | C. E. Members |
|------|---------------------------|-------------------|---------------------------------|-----------------|---------------|
| 1834 | 0 | 0 | | | |
| 1835 | 0 | 0 | | | |
| 1836 | 0 | 0 | | | |
| 1837 | 0 | 0 | | | |
| 1838 | 0 | 0 | | | |
| 1839 | 0 | 0 | | | |
| 1840 | 0 | 0 | | | |
| 1841 | 15 | 15 | | | |
| 1842 | ... | ... | | | |
| 1843 | ... | ... | | | |
| 1844 | 40 | 40 | | | |
| 1845 | 180 | 180 | | | |
| 1846 | 2,000 | 2,344 | | | |
| 1847 | 1,000 | 2,000 | | | |
| 1848 | 1,000 | 2,000 | | | |
| 1849 | 1,000 | 3,426 | | | |
| 1850 | 2,000 | 4,000 | | | |
| 1851 | 2,243 | 7,431 | | | |
| 1852 | 2,599 | 6,167 | | | |
| 1853 | 2,821 | 6,463 | | | |
| 1854 | 2,460 | 6,946 | | | |
| 1855 | 4,755 | 8,431 | | | |
| 1856 | 8,047 | 12,161 | | | |
| 1857 | 10,027 | 19,739 | | | |
| 1858 | 14,008 | 24,122 | | | |
| 1859 | 12,558 | 30,605 | | | |
| 1860 | 14,507 | 33,790 | | | |
| 1861 | 15,708 | 35,503 | | | |
| 1862 | 10,042 | 26,400 | | | |
| 1863 | 8,145 | 24,665 | | | |
| 1864 | 9,423 | 24,890 | | | |
| 1865 | 9,415 | 24,936 | | | |
| 1866 | 8,279 | 24,126 | | | |
| 1867 | 8,191 | 21,495 | | | |
| 1868 | 2,352 | 22,206 | | | |
| 1869 | 5,695 | 18,653 | | | |
| 1870 | 8,902 | 20,033 | | | |
| 1871 | 13,249 | 26,526 | | | |
| 1872 | 15,640 | 29,709 | | 20 | 800 |
| 1873 | 13,485 | 30,896 | | 50 | 1,500 |
| 1874 | 12,067 | 29,149 | | 64 | 2,063 |
| 1875 | 11,370 | 29,589 | | 178 | 6,336 |
| 1876 | 11,577 | 27,323 | | 225 | 7,500 |
| 1877 | 9,437 | 25,928 | | 320 | 8,600 |
| 1878 | 9,702 | 25,640 | | 375 | 9,800 |
| 1879 | 11,027 | 25,079 | | 395 | 11,849 |
| 1880 | 10,312 | 28,271 | | 596 | 12,297 |
| 1881 | 15,013 | 30,751 | | 631 | 15,600 |
| 1882 | 14,993 | 36,055 | | 813 | 22,413 |
| 1883 | 15,685 | 39,325 | | 894 | 20,932 |
| 1884 | 15,170 | 38,752 | | ... | ... |
| 1885 | 15,361 | 41,239 | | 1,190 | 31,394 |
| 1886 | 17,626 | 42,972 | | 1,279 | 33,528 |
| 1887 | | | | 1,307 | 37,395 |

No. STATISTICS

No. SOCIETIES

VI. Complete Statistics of the Whole Presbyterian Church of Korea

| Year | RELIGIOUS EDUCATION | | | | | | | | |
|------|-----------------------|----------------------|------------------------------|----------------------|-------------------------------------|------------------------|------------------------------------|-------------------------|------------------------|
| | Number Sunday Schools | Sunday School Pupils | Total Sunday School Teachers | Theological Students | Number of Bible Classes a Week Each | Bible Class Attendance | Sunday School Institute Attendance | Number Bible Institutes | Bible Institute Pupils |
| 1834 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1835 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1836 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1837 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1838 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1839 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1890 | 1 | 0 | 0 | 0 | 1 | 18 | 0 | 0 | 0 |
| 1891 | 5 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1892 | 5 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1893 | 5 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1894 | 7 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1895 | 13 | 6,909 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1896 | 26 | 7,600 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1897 | 73 | 9,364 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1898 | 205 | 13,569 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1899 | 261 | 14,784 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1900 | 267 | 19,327 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1901 | 326 | 24,971 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1902 | 389 | 25,554 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1903 | 427 | 37,407 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1904 | 462 | 56,943 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1905 | 540 | 72,968 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1906 | 843 | 94,578 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1907 | 1,022 | 119,273 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1908 | 1,139 | 140,470 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1909 | 1,581 | 144,260 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1910 | 1,632 | 127,228 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1911 | 1,658 | 124,196 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1912 | 2,054 | 121,108 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1913 | 2,847 | 145,616 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1914 | 3,049 | 146,413 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1915 | 3,637 | 149,626 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1916 | 3,640 | 147,953 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1917 | 3,709 | 119,836 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1918 | 2,955 | 136,176 | 13,757 | 120 | 1,232 | 82,610 | 0 | 35 | 1,476 |
| 1919 | 1,949 | 186,918 | 9,783 | 189 | 1,030 | 87,353 | 0 | 25 | 1,086 |
| 1920 | 1,709 | 204,965 | 10,453 | 180 | 1,120 | 71,612 | 0 | 22 | 1,171 |
| 1921 | 2,200 | 191,465 | 20,375 | 217 | 1,305 | 82,647 | 700 | 34 | 2,609 |
| 1922 | 2,300 | 183,161 | 25,092 | 249 | 1,365 | 90,045 | 3,000 | 34 | ..... |
| 1923 | 2,492 | 185,994 | 21,510 | 119 | 2,289 | 83,155 | 3,200 | 34 | ..... |
| 1924 | 4,293 | 203,913 | 21,278 | 119 | 2,232 | 86,387 | 3,500 | 34 | ..... |
| 1925 | 4,653 | 191,465 | 20,375 | 211 | 2,657 | 92,540 | 4,000 | 39 | 2,154 |
| 1926 | 3,835 | 236,686 | 26,397 | 197 | 2,444 | 85,530 | 5,036 | 39 | 2,507 |
| 1927 | 3,945 | 248,927 | 22,758 | 107 | 2,223 | 87,421 | 5,070 | 39 | 1,982 |
| 1928 | 4,243 | 258,781 | 23,473 | 250 | 1,828 | 77,043 | 4,663 | 41 | 1,700 |
| 1929 | 4,776 | 344,915 | 26,193 | 260 | 2,403 | 76,369 | 5,188 | 62 | 1,794 |
| 1930 | 4,752 | 302,732 | 28,301 | 270 | 1,659 | 10,159 | 4,377 | 40 | 2,318 |
| 1931 | 5,735 | 341,915 | 25,706 | 287 | 1,344 | 111,029 | 6,924 | 44 | 2,209 |
| 1932 | 4,853 | 269,611 | 26,611 | 300 | 1,381 | 128,827 | 3,538 | 42 | 2,911 |
| 1933 | 5,216 | 296,492 | 28,301 | 310 | 2,160 | 140,973 | 3,105 | 37 | 3,309 |
| 1934 | 3,252 | 319,789 | 28,301 | 300 | 2,111 | 140,980 | 2,292 | 53 | 2,467 |
| 1935 | 3,357 | 314,263 | 27,817 | 307 | 2,430 | 162,527 | 2,445 | 47 | 3,485 |
| 1936 | 3,249 | 27,817 | 2,445 | 399 | 2,314 | 178,313 | 2,498 | 51 | 4,509 |

VII. Complete Statistics of the Whole Presbyterian Church of Korea

D. V. B. S. AND GENERAL EDUCATION

| Year | D. V. B. S. AND GENERAL EDUCATION | | | | | | | | |
|------|-----------------------------------|--------------------|-----------------|-----------------------|------------------|----------------|----------------------|---------------------|------------------|
| | Number D. V. B. S. Schools | D. V. B. S. Pupils | Primary Schools | Primary School Pupils | Number Academies | Academy Pupils | Number Kindergartens | Kindergarten Pupils | College Students |
| 1884 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1885 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1886 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1887 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1888 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1889 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1890 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1891 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1892 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1893 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1894 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1895 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1896 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1897 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1898 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1899 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1900 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1901 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1902 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1903 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1904 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1905 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1906 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1907 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1908 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1909 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1910 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1911 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1912 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1913 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1914 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1915 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1916 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1917 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1918 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1919 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1920 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1921 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| 1922 | 1 | 108 | 687 | 39,362 | 21 | 2,752 | 6 | 100 | 135 |
| 1923 | 46 | 3,000 | 731 | 28,746 | 25 | 2,500 | 20 | 500 | 280 |
| 1924 | 98 | 11,909 | 592 | 30,343 | 25 | 2,000 | 40 | 1,000 | 210 |
| 1925 | 253 | 24,637 | 539 | 28,851 | 25 | 1,704 | 50 | 2,000 | 217 |
| 1926 | 311 | 29,493 | 592 | 20,249 | 54 | 2,594 | 88 | 4,846 | 300 |
| 1927 | 400 | 34,789 | 532 | 22,957 | 32 | 3,911 | 106 | 5,094 | 320 |
| 1928 | 237 | 21,148 | 493 | 23,389 | 33 | 2,331 | 125 | 5,357 | 340 |
| 1929 | 363 | 27,582 | 491 | 21,349 | 27 | 2,788 | 131 | 5,258 | 360 |
| 1930 | 392 | 28,006 | 677 | 33,924 | 18 | 2,583 | 138 | 6,150 | 380 |
| 1931 | 545 | 34,906 | 863 | 37,591 | 22 | 3,185 | 147 | 6,119 | 490 |
| 1932 | 698 | 44,533 | 674 | 35,904 | 22 | 3,531 | 142 | 6,294 | 429 |
| 1933 | 631 | 58,854 | 633 | 38,925 | 22 | 3,911 | 129 | 6,602 | 450 |
| 1934 | 709 | 53,359 | 591 | 37,697 | 19 | 3,372 | 143 | 7,137 | 450 |
| 1935 | 638 | 52,992 | 499 | 31,767 | 17 | 3,016 | 143 | 7,711 | 467 |
| 1936 | 720 | 55,075 | 517 | 30,392 | 13 | 5,090 | 143 | 8,695 | 465 |

VIII. Complete Statistics of the Whole Presbyterian Church
of Korea

MEDICAL

There are no statistics previous to 1918, except for the number of hospitals. Of these there was but one till 1890, then two till 1894, then increasing one a year till 1899, when there were seven; 1901 to 1904, there were eight; 1904 to 1908, they increased one a year to twelve; it remained at twelve for four years and then gradually increased to seventeen, as it stands now.

| Year | Number Hospitals | Number In-Patients | Total Patients | Total Receipts |
|------|------------------|--------------------|----------------|----------------|
| 1918 | 17 | 7,536 | 239,361 | \$78,863 |
| 1919 | 17 | 6,784 | 254,296 | 93,048 |
| 1920 | 17 | ..... | ..... | ..... |
| 1921 | 17 | 8,411 | 281,832 | 151,506 |
| 1922 | 17 | 9,888 | 252,303 | 159,534 |
| 1923 | 17 | 7,777 | 159,358 | 159,823 |
| 1924 | 17 | 9,045 | 244,961 | 178,501 |
| 1926 | 17 | 9,972 | 254,410 | 161,342 |
| 1927 | 17 | 9,404 | 243,994 | 188,982 |
| 1928 | 17 | 10,204 | 248,158 | 184,699 |
| 1929 | 17 | 10,304 | 262,442 | 214,992 |
| 1930 | 17 | 11,457 | 306,662 | 257,505 |
| 1931 | 17 | 7,320 | 152,697 | 91,716 |
| 1932 | 17 | 7,369 | 140,670 | 86,764 |
| 1933 | 17 | | | |
| 1934 | 17 | | | |
| 1935 | 17 | | | |
| 1936 | 17 | | | |

Note—Financial Statistics in gold dollars reckoned at two yen for a dollar. For five years it has been three yen or more but for the dozen years before it was two. The sudden drop in totals at 1930 is due to some new way of reporting, not to an actual drop. Every year in every hospital the work is larger.

IX. Complete Statistics of the Whole Presbyterian Church
of Korea

FINANCIAL CONTRIBUTIONS (IN U. S. GOLD.)

TWO YEN RECKONED AS ONE DOLLAR.

Apparently no statistics were kept prior to 1897, and little prior to 1900.

| Year | Congregational Expense and Pastors | Buildings | Education | Home and Foreign Missions | Miscellaneous | Total Contributions |
|------|------------------------------------|-----------|-----------|---------------------------|---------------|---------------------|
| 1897 | \$545 | \$260 | \$100 | \$137 | \$0 | \$1,042 |
| 1893 | ..... | ..... | ..... | ..... | ..... | 2,208 |
| 1899 | ..... | ..... | ..... | ..... | ..... | 3,310 |
| 1900 | 1,145 | 2,172 | 296 | 222 | ..... | 3,834 |
| 1901 | 1,931 | 1,891 | 565 | 121 | 1,635 | 5,469 |
| 1902 | 2,311 | 1,075 | 972 | 1,780 | 0 | 6,058 |
| 1903 | 1,815 | 1,194 | 863 | 553 | 389 | 4,819 |
| 1904 | 2,979 | 2,065 | 1,795 | 962 | 872 | 8,664 |
| 1905 | 1,825 | 4,858 | 3,125 | 114 | 5,147 | 15,071 |
| 1906 | 7,454 | 9,796 | 6,569 | 2,245 | 3,044 | 29,108 |
| 1907 | 11,435 | 18,468 | 14,715 | 2,478 | 234 | 47,331 |
| 1908 | 18,133 | 21,884 | 27,116 | 3,473 | 3 | 70,609 |
| 1909 | 49,485 | ..... | 44,015 | 6,922 | ..... | 100,322 |
| 1910 | 38,959 | ..... | 34,825 | 11,539 | 3,746 | 95,039 |
| 1911 | 26,196 | ..... | ..... | 8,763 | 33,304 | 68,268 |
| 1912 | 41,935 | ..... | 22,500 | 7,556 | 7,556 | 79,382 |
| 1913 | 38,216 | 21,944 | 24,705 | 3,248 | 2,978 | 91,081 |
| 1914 | 38,559 | 23,909 | 29,145 | 6,091 | 4,144 | 101,859 |
| 1915 | 27,356 | 18,633 | 24,300 | 6,965 | 7,352 | 85,242 |
| 1916 | 22,399 | 13,633 | 21,205 | 5,119 | 19,274 | 81,630 |
| 1917 | 25,519 | 19,536 | 41,592 | 5,117 | 22,407 | 104,173 |
| 1918 | 36,205 | 31,074 | 34,368 | 7,145 | 4,542 | 141,324 |
| 1919 | 76,572 | 33,246 | 55,646 | 7,279 | 13,931 | 188,674 |
| 1920 | 113,714 | 74,563 | 64,591 | 12,304 | 22,807 | 287,799 |
| 1921 | 131,560 | 97,075 | 91,091 | 16,492 | 19,129 | 355,356 |
| 1922 | 176,809 | 180,946 | 135,558 | 19,052 | 21,152 | 632,618 |
| 1923 | 129,023 | 158,609 | 163,209 | 13,569 | 23,586 | 498,005 |
| 1924 | 136,106 | 95,424 | 168,739 | 13,870 | 38,484 | 450,623 |
| 1925 | 158,834 | 134,075 | 144,569 | 10,627 | 52,131 | 560,589 |
| 1926 | 183,969 | 93,380 | 188,743 | 10,059 | 5,540 | 481,640 |
| 1927 | 160,261 | 73,544 | 134,310 | 8,615 | 64,937 | 441,727 |
| 1928 | 142,870 | 86,247 | 190,738 | 9,119 | 45,248 | 474,222 |
| 1929 | 116,653 | 90,882 | 169,692 | 7,168 | 35,215 | 419,630 |
| 1930 | 220,533 | 81,683 | 313,424 | 7,562 | 38,472 | 655,033 |
| 1931 | 198,985 | 83,244 | 376,984 | 6,576 | 31,166 | 558,802 |
| 1932 | 250,425 | 63,285 | 103,288 | 5,530 | 38,456 | 494,916 |
| 1933 | 414,793 | 101,801 | 129,806 | 5,308 | 35,030 | 560,832 |
| 1934 | 389,429 | 118,984 | 150,860 | 5,354 | 21,836 | 518,693 |
| 1935 | 373,045 | 162,646 | 206,292 | 7,401 | 15,475 | 669,859 |
| 1936 | 375,817 | 174,826 | 264,485 | 7,161 | 18,917 | 841,206 |

Note—During the last five years a dollar has been worth three yen or more but for the previous 25 years it was two yen, so that common exchange is given for all.

while Korea had yet a rebellion in hand, the long-dreaded Manchurian invasion took place. At the end of the war the Manchu prince and the Korean king swore everlasting friendship, after the manner of the three famous heroes of the three ancient kingdoms of China, immolating a black bullock, and a white horse,³⁵ burning incense in the presence of Heaven and earth, and contracting blood brotherhood to maintain peace and to succor each other in all mutual dangers. When Korea entered into the family of nations, the nature of Korea's relation to China was a puzzle to Western nations. Perhaps the most unbiased Western scholar who made a study of the subject was William W. Rockhill, who wrote: "Korean traditions point to Ki Tsu, or Viscount of Ki, a noble of China during the reign of Chou-hsin of the Shang Dynasty (B. C. 1154-1122), as the founder of the present civilization of Korea in B. C. 1122, and through him Korea claims relationship with China, to which country Koreans say they stand in the same relation of subjection as a younger brother does to an elder one and head of the family. This peculiar form of subservience, based as it is on Confucian theories, which have shaped all Chinese and Korean society and made the people of those countries what they are, must never be lost sight of in studying Korea's relations with and to China."³⁶

RELIGION

It has often been said that Korea is a land without a religion.³⁷ This observation of the early visitors to Korea was, perhaps, due to the fact that when Christianity entered the land, all ancient faiths were in a state of decay. There was no one distinct and controlling religion. As in the ancient Roman world,³⁸ there was a tendency toward syncretism.³⁹

³⁵ Cf. H. Doré, *Researches into Chinese Superstitions*, trans. by M. Kennelly, Vol. 5, p. 497, Vol. 6, pp. 74, 76.

³⁶ W. W. Rockhill, *China's Intercourse with Korea from the XVth Century to 1893*, p. 3.

³⁷ W. E. Griffis, *Korea, Without and Within*, 2d ed., p. 161; L. J. Miln, *Quaint Korea*, p. 226; P. Lowell, *Chosen: the Land of the Morning Calm*, p. 182.

³⁸ A. Harnack, *The Mission and Expansion of Christianity in the First Three Centuries*, trans. by J. Moffatt, 2d ed., Vol. 1, p. 22.

³⁹ *Ibid.*, p. 34.

To all who conceived religion in terms of dogma and ecclesiasticism, it was incomprehensible that the Korean was religious. Yet while the Korean gave few outward indications of being religious, he has never been without a deep-rooted conviction of the presence of spiritual beings.⁴⁰

The religious life of the Korean people manifests itself in three faiths. There is, first of all, Shamanism, a form of animistic nature worship consisting of a universal worship and fear of spirits; secondly, there is Buddhism; and thirdly, the practice of the teachings of Confucianism.

Shamanism, or spirit worship, is the most ancient and universally followed form of religious belief. It comprises a vast number of gods, demons, and demi-gods, the legacy of centuries of nature worship. Imagination has peopled earth, air, and sea with supernatural beings whose multiplicity makes them ubiquitous and whose powers for good or evil demand worship. An intelligent Korean would maintain that he does not worship the material object, but the inner spiritual presence. He may also apologize for the moral instruction in ceremonial cleanliness. But for the average Korean his worship is an expression of fear. He prays for personal benefits and for relief from trouble, but is little concerned with moral character. This worship of spirits dwarfs and debases the moral nature, and the dread espionage of creation fills the hearts of the people with fear.

An adequate description of this belief is almost an impossible task, for it is formless, documentless, and without system. There are numberless oral traditions concerning demons and spirits, the future of man, and the constitution of the spiritual world. A French scholar made an initial study of the religion, but his contribution is meager.⁴¹ The best information on the subject is in the excellent work of Henry Doré, who has been publishing a series of volumes under the general title of *Researches into Chinese Superstitions*. Practi-

⁴⁰ J. S. Gale, "The Korea's View of God," *The Korea Mission Field*, Vol. 12, No. 3, March 1925, pp. 66-70; J. Ross, *History of Corea*, p. 355.

⁴¹ Emile Bourdares, *Religion et Superstition en Corée*. Société d'Anthropologie de Lyon, Séance du 5 Dec. 1903.

cally all the superstitions which Doré describes are either practiced by or known to the Koreans. With certain additions and subtractions this monumental work forms the best material for the study of Shamanism.⁴²

Buddhism was introduced in 372 during the time of the three kingdoms by way of China. A monk by the name of Sundo was the Buddhist apostle sent by Fu-Kien,⁴³ a monarch of the Chin dynasty, in 372. Sundo was received kindly by the king of Ko Ku Ryu at Pyeng Yang. Under the royal patronage Buddhism became popular and for nearly fifteen hundred years was a dominant faith. In its early days, when conviction was sufficiently strong to inspire its devotees with missionary zeal and ardor, it was propagated widely not only in the peninsula but in Japan. It gradually extended its sway until in the latter years of the Ko Ryu dynasty it became the greatest political and intellectual force in the nation. The devotees built many great temples and monasteries and accumulated extensive libraries.⁴⁴ But the Buddhist priesthood became corrupt through prosperity and gradually cast aside their religious character and entered politics. Priests thronged the courts and council halls of the monarch, administered the great offices of the realm, marshalled armies in time of war, and eventually placed the offspring of a priest on the throne.⁴⁵

The effect of the Buddhist priest-ridden politics upon the people was demoralizing and disastrous. The blackest pages of the history of Buddhism were in the waning years of the Ko Ryu dynasty. The tenets of the cult, among them chastity, abstinence, and self-abnegation, were flagrantly violated.

42 H. Doré, *Researches into Chinese Superstitions*, trans. by M. Kennelly, Vol. 1-8.

43 E. A. Gordon, *Some Recent Discoveries in Korean Temples and Their Relationship to Early Eastern Christianity*, Trans. Korean Branch of Royal Asiatic Society, Vol. 5, Pt. 2, p. 14; J. S. Gale, "A History of the Korean People," *The Korea Mission Field*, Vol. 21, No. 4, April 1925, p. 74; T. K. Kwun, "Changing Aspects of the Korean Buddhism," *The Chung Chun* (精華), No. 8, p. 18. However, Frederick Starr dates the introduction of Buddhism into Korea as early as 369 A. D. - *Korean Buddhism*, p. 4.

44 F. Starr, *op. cit.*, pp. 38-42.

45 H. B. Hulbert, *The History of Korea*, Vol. I, pp. 165-230.

The monasteries became great sores and tainted all society with a moral rottenness. As Buddhism had exchanged its religious field for a political one, so the reformation which nearly annihilated it in Korea was primarily political. One of the earliest reforms administered under the founder of the Yi dynasty was the cleansing of the Augean stable. Buddhism fell into disgrace, its priests were exiled from the capital city, and by the nineteenth century only a few of its monasteries remained and it had little hold on the people.

It ought to be mentioned at this point that there are scholars who believe in "the remarkable evidence of early Christianity in Korea prior to, as well as synchronous with, the Patriarch Nestorius of Constantinople, whom the Council of Ephesus condemned for heresy A. D. 431."⁴⁶ Such a statement at once arouses our curiosity. It is, however, only another form of the well-known contention that the northern form of Buddhism, which is also the Buddhism of Korea, called Mahayana, "the Great Vehicle," is an early form of Christianity which had incorporated with itself many non-Christian elements in the course of its spread in Asiatic countries.⁴⁷ In a word, the argument is that the Buddhism which Sundo brought into Korea was a diluted form of Christianity. Madam E. A. Gordon has presented plausible "proofs" of "the remarkable Evidence," and a Japanese scholar following⁴⁸ Madam Gordon supports her arguments.⁴⁹ The late Reverend Timothy Richard observed the similarity between the two religions and made a study of Korean Buddhism,⁵⁰ but discovered no new facts. Professor Frederick Starr, an American anthropologist, who is also considered an authority on the Korean Buddhism, ignored

46 E. A. Gordon, *Some Recent Discoveries in Korean Temples and Their Relationship to Early Eastern Christianity*, Trans. Korea Branch of the Royal Asiatic Society, Vol. 5, Pt. 1, pp. 1-39.

47 T. Richard and Y. W. Hwui, *The Awakening of Faith in the Mahayana Doctrine*; T. Richard, *The New Testament of Higher Buddhism*.

48 P. T. Saeki, *The Nestorian Monument in China*, p. ix.

49 *Ibid.*, p. 181. The name of the monk Jundo which Saeki gives is the Japanese for Sundo in Korean. Cf. E. A. Gordon, *op. cit.*, p. 14.

50 T. Richard, *Forty-Five Years in China*, p. 342.

this important point,⁵¹ though he acknowledged his careful study of Madam Gordon's article.⁵² The whole controversy is summarized by Professor K. S. Latourette as follows: "Many of its [Mahayanan] doctrines came so strangely to resemble Eastern and Roman Catholic Christianity that early Roman missionaries could account for the likeness only on the ground of malicious imitation by the devil. In later years scholars have attempted to trace a historical connection between Christianity and Buddhism, and have proved that during the early Christian centuries there was some contact between the two. There was commerce between India and the Roman Orient; the widespread Manichaeism was a mixture of Christian, Persian, and Buddhist teaching; and Nestorian missionaries were to be found in Central Asia. Just how much Buddhism and organized Christianity owe to each other, however, has yet to be finally determined."⁵³

CONFUCIANISM

No study has yet been made of the introduction of Confucianism into Korea. The founder of the Chosun dynasty, Keui Ja, is said to have brought with him an important section of the Canon of History known as "The Great Plan,"⁵⁴ and to have made this the basic law of the state. Intercourse of scholars between China and Korea was frequent through the succeeding centuries. As far as we know, the first Korean scholar who studied abroad was Choi Chi Won, who went to China in 875. Choi sojourned in Chang An, now Hsi An Fu, the capital of the T'arg dynasty. He reached Chang An about a century after the erection of the famous Nestorian Monument,⁵⁵ and returned to Korea in 885, after having been abroad for ten years. He imported the Chinese classics into Korea and became the father of Korean literature.

51 F. Starr, *Korean Buddhism*. However, Starr noted certain doctrinal similarities between the Mahayana Buddhism and Christianity without confirming Madam Gordon's conclusions (pp. 51, 52).

52 *Ibid.*, pp. viii and 97.

53 K. S. Latourette, *The Development of Japan*, 2d ed., p. 22.

54 *The Shu King*, Bk. 5, pt. 6.

55 "Ch'oi Ch'i Won," *The Korea Magazine*, Vol. I, No. 1, Jan. 1917, p. 13.

During the palmy days of Buddhism under the Ko Ryu dynasty, Confucianism was neglected. Not until the Yi dynasty was installed on the Plum Flower Throne (1392) was Confucianism made the state religion and its classics the basis of appointment to office. Loyalty to the king, faithfulness to friends, conjugal fidelity, and fraternal love are inculcated as the cardinal virtues. Above all, filial piety is emphasized as being the root of all moral principles. Ancestor worship, which can be called a religion in itself, is the result of extending filial piety to the dead.

For the last five hundred years Confucianism has had unlimited sway over the mind and heart of the Korean. What Korea might have been without it, nobody can tell. We know, however, that it did not prevent the oppression of the masses, general poverty, the treachery and corruption of officialdom, and degradation of womanhood, which were so characteristic of Korea in the last century. There was much that was splendid and admirable in Confucianism at its best. As practiced in Korea, however, it had many deplorable results: it nourished pride, it taught no higher ideal than that of a superior man, and was agnostic and atheistic in its tendency; it encouraged selfishness, exalted filial piety to the position of the highest virtue and made this hide a multitude of sins; and it imbued every follower with a hunger for office which resulted in simony and sinecure. Religiously, the system taught nothing that goes beyond what is known and seen. Consequently it avoided philosophical speculation; it enfeebled or destroyed the faculty of faith, for its doctrine required no exercise of belief.⁵⁶

However, it should be remembered that it was Confucianism that formed the character of the people and shaped the course of the ancient civilization of Korea. Korea accepted the imported system and made it part of the bone and fiber of the people. In turn, Confucianism made distinctive contributions to the development of Korea. Confucius himself gave little light on the problems of God, soul, and im-

56 Cf. "Confucianism in Korea," *The Korean Repository* for Sept. 1895, pp. 401-404.

mortality. Chu Hsi, long the accepted exponent of Confucian doctrine, identified God with Reason and Law. Profound as his philosophy is, he tended to rule out a personal God. Korean Confucianists discovered a personal God. Yi Whang, better known as the Master Toi Kei, spoke earnestly of the "Love of God."⁵⁷ Another distinguished follower of Chu Hsi, Yi Choon Kyeng, believed in a personal God as a source of life and held the idea of an overruling Providence.⁵⁸ The saint Yi I, or Master Yulgok, following the great master Toi Kei, discovered a personal God through nature.⁵⁹ These are interesting additions to the philosophy of Confucianism.⁶⁰

These three religions, Shamanism, Buddhism, and Confucianism, are the prevalent ones. Animistic nature worship, hero-worship, spirit-worship, and fetish-worship, which lie at the root of Shamanism, appeal to the hearts of the masses, but inspire fear and awe, and have made the Korean superstitious. Buddhism offered to the Korean people its "benevolent and thoughtful-looking divinities," who met their wants both in the present life and in the next. It appealed to the imagination and inspired admiration by its subtle arguments. With temples, priests, and sacred writings, it made the Korean religious. Confucianism, with its ethical codes, has made the cultured man, the citizen, but has developed little of the spiritual element in the heart of the people. Strange as it may seem, for the masses of the people these three cults have been syncretized. With the exception of the few strict orthodox devotees of these religions, no one adheres to any one in such a manner as to lead him to look upon the cults as mutually incompatible. As a result, the average Korean takes his religious ceremonies from ancestor worship, seeks the efficacy of Buddhist prayers, devoutly bows his head at

57 J. S. Gale, "A History of the Korean People," *The Korea Mission Field*, Vol. 22, No. 9, Sept. 1926, p. 191.

58 *Ibid.*, Vol. 22, No. 8, Aug. 1926, p. 163.

59 *Ibid.*, Vol. 22, No. 10, Oct. 1926, pp. 222-224.

60 The Japanese scholars have already made some study of Toi-Keism—E. S. Park, *The Tragic History of Korea*, p. 187.

the shrine of mountain demons, and recites Confucian classics.⁶¹

To the superficial observer, this religious syncretism seems to reveal the lack of a critical sense in the Korean people which would urge them to inquire into evidence for truth, and the lack of strong religious conviction. This can be explained by the fact that the average Korean is largely guided by selfish interest and seeks in all three religions that which meets his want. Superstition may be another reason,—more divinities bring more blessings. And above all, eclecticism, an idea that truth may be found by combining different beliefs, has played a large part in this phenomenon. However, this syncretism has a deeper significance: it is a sign of the demand for a universal religion which can offer all that other religions can offer,—the high ethical and moral standard of Confucianism, the religious inspiration of Buddhism, and the mysteries of life and death and of the spiritual world of Shamanism. On the surface, the religious syncretism of the Korean people may seem an indication of a total indifference and undue tolerance toward religion, but examined more closely it shows a religious hunger.

61 H. B. Hulbert, *The Passing of Korea*, pp. 403, 404.

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NO 11

Nov 1929

A Study in Statistics

R. C. COEN

IT HAS BEEN SAID that figures do not lie, but that some people who use them do. However true that statement may be I am convinced that a study of statistics is of great value. Though the figures may be, and usually are, far from accurate (and none are more conscious of their defects than those who collect and tabulate them), they do in a general way indicate past accomplishment, present conditions, and future trends. Perhaps they are our best guides, and the man who disregards them works in the dark, or to change the figure, sails the sea without chart or compass.

There are so many ways in which statistics may be studied that it is desirable that one should declare both his method of study and its objective at the very start. I feel that to study the figures of any given year is of far less value than to make a study of comparative statistics. Furthermore, in a comparative study the value is in direct proportion to the number of years compared. I have therefore chosen to make the present study on the basis of ten years, with five year intervals. That is, we shall study the statistics for 1918, 1923, and 1928. There are two reasons for the selection of these particular years. First they cover the last ten years period for which we have figures, as the 1929 statistics are not yet in print; and second, they cover the ten years since the war, and more especially with regard to Korea, since the Independence Movement, both of which introduced an entirely new set of conditions in which to do our work. Whatever has happened in that ten years, whatever trends are observable now and whatever is predictable of the future, is of great importance to all of us.

It is the object of the present study to discover some of these things as they relate to the missionary enterprise as a whole, and to the particular mission bodies in this Federal

Council. Such being my method and purpose I have used as the basis for this study the statistics of the Federal Council as printed in the 1918, 1923, and 1928 Minutes, supplementing them only slightly from other sources. The outline of the presentation of this study comes directly from the Federal Council statistics; first, the Korean Church, in its organization, membership and contributions; second, the schools; third, the hospitals; fourth, the literature; fifth, the working force, both foreign and native; and sixth, some economic observations.

I. The Korean Church from 1918 to 1928

The number of church groups has increased 560 in ten years; 440 of this increase was in the five years from 1918 to 1923, and only 120 in the following five years to 1928. Thus our very first figures show us a trend that will be seen to run right through all our other figures, viz: that 1923 is a peak toward which we moved in the first five years of the decade, and from which we have receded in the last five years, sometimes in an actual loss, oftener in a slowing up of increases which is slowly approaching a time when it will record a loss unless it is stopped. In church buildings the increase in ten years has been 520, there being 110 churches built in the first five years and 410 in the second, but showing no net increase from 1927 to 1928. The total for church groups now is 3,504, and for church buildings 3,219. It is apparent that our groups are nearly all supplied with meeting houses, and that we may not expect any great increases in church buildings until new groups are established, or unless poor buildings are replaced by better ones.

The total number of communicants now (1928) stands at 106,957, an increase of 22,000 in ten years; 13,000 of this increase came from 1918 to 1923, and 9,000 in the fol-

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masons, and carpenters, and in these professions there is always work to be done.

It is my firm belief that if the Koreans desire to improve their living condition it is necessary for them to face more squarely the facts of life, as they exist, and enter more energetically into the task. They are lagging behind in the race and the prizes are going to others.

It gives no one pleasure to report such things, but if they are true some effort ought to be made to remedy them. Koreans do not lack ability, they can do most things well when they set themselves to the task. In the professions they show skill, and they make good mechanics, good chauffeurs and, I am told, good miners.

Another subject that is on our program is "Hostels." I have long felt that a contribution of immeasurable value could be made to Korean home life by such institutions. The bulkwark of any nation is its home life. In Korea, with the exception of a few families, there is very little home life as we know it. Would it not be possible to develop this in student homes? Instead of building large and forbidding buildings, or long rows of one kau rooms, would Korean cottages just large enough for a good-sized family be better, with a garden in which to grow flowers for the rooms and vegetables for the kitchen? Put a well-trained mother in charge of each home. It would be necessary to train the mothers first, but there are a lot of young widows of the type that are trained as Biblewomen that could fill these positions. Make the charge not so much per month but just what it costs to run the home.

Let those homes that want luxuries have them if they can afford them. Let the boys and girls do such work as they might be expected to do at home without unduly interfering with their recreation and study, and if what they do reduces the cost of living it would be an incentive to work. Have periodical inspections and give suitable rewards for the best kept homes and gardens.

If such houses were planned by experts, the gardens laid out and managed by those who know how to do it, and the homes run by well trained home-makers the young people would have an opportunity to learn how to build houses, plant gardens and make homes without prolonging their school years. I think a maximum of liberty and a minimum of requirements would be necessary to make such homes popular and successful. It is better to teach young people to choose the good for itself rather than to hedge them in by regulations and requirements and in such homes I believe it could be done. "Build houses, plant gardens and make homes" would make a pretty good slogan for a time. These things are secondary things from the standpoint of Christian Missions, but to emphasize them at the present time would, I believe, help forward our prime object, the preaching of the Gospel of salvation from sin through faith in Jesus Christ.

Our Contributors this Month

Mr. Hugh Miller has been the Secretary of the British and Foreign Bible Society for very many years and is one of the most experienced missionaries in Seoul, having come to the field in 1899. He holds honorary positions including the presidency of the Christian Literature Society, and is a past Chairman of the Federal Council.

Mr. Thomas Hobbs, the retiring Chairman of the Federal Council, has been Assistant Secretary of the Bible Society for many years having come to Korea in 1910. Mrs. Hobbs is well known as the Secretary of the Society for the Prevention of Cruelty to Animals.

Rev. R. C. Coen of the Northern Presbyterian Mission, Seoul, appointed in 1918, is a successful evangelist and itinerator. He specializes on Statistics and book reviews by way of pastime.

Mr. L. W. Chang is Principal of the Sin Syung Academy at Syenchun and, as will be seen, can write an excellent article in English.

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lowing five years. When we come to catechumens, who indicate rather the number coming into the churches from outside than the advance in standing of those who are already adherents, there is cause for serious concern. From 1918 to 1923 there was an increase of 6,600, but from 1923 to 1928 there was a drop of 1,200, thus showing only a net increase of 5,400 in a decade. The reason for this loss is revealed when we turn to the figures for 'Other Adherents'. These represent largely the new converts to the Christian faith. Here we note an increase of 22,000 between 1918 and 1923, but a loss in ten years of 14,000. Unless people keep coming in large numbers at the bottom as new believers, there can be no large increase in catechumens or baptized members. Total membership (our final test of growth) is no more encouraging. The figure now is 241,502, showing a gain of 57,000 in the first 5 years, but a loss of 24,000 during the second five years, leaving a net gain of 33,000 in ten years. So much for the whole Christian body.

Now let us see how the individual missions which constitute the Federal Council shared in these figures. In 1918 only two missions (Australian & Southern Methodist) had a loss in baptized members, and they only 3 and 10 respectively. That year the largest gain was in the Canadian mission, but there it was only 507. However, in total adherentage two missions (Southern Presbyterian & Northern Methodist) show net losses of more than 2,000 each, and the largest gain was but 4,000, again in the Canadian mission. In 1923 no church had a loss in baptized membership, and the gains ranged from 90 in the Australian Mission to 3,000 in the Northern Presbyterian mission. But again there was a loss in adherentage in three missions: the Australian with 385, the Northern Presbyterian with 1,655, and the South Presbyterian with 1,892. The other three missions gained from 21 to 4,000 in adherentage. By 1928 the situation is still worse, four missions, Southern Presbyterian; Australian; Southern Method-

ist and Northern Methodist lost in net membership on communicants 460; 181, 610; 559; respectively. The two missions that show gain have 21 for the United Church of Canada, and 2,709 for the Northern Presbyterian. In adherentage only the Northern Presbyterian mission shows any gain at all in 1928, the figure being 23,794, while all the others lost from 230 to 1,000 each.

No Sunday School statistics were collected in 1918. In 1923 the total number of schools was 4,023, and in 1928 it was 4,903, a gain of 920, or 20% in five years. The number of pupils in 1923 was 232,646, and five years after there was a gain of 79,000, or 3%. Strange to say, these gains were all in the Presbyterian Missions, there being considerable loss in both the Methodist missions in the number of schools and pupils reported.

The Young Peoples' Society growth was from 196 in 1923 with 6,741 members, to 524 societies in 1928 with 14,739 members. Here the Methodist missions show a gain in the number of societies but a loss in the number of members, while all the Presbyterian missions show gains of from 100 to several hundred percent in both societies and membership during the five years. Yet there are those who would tell us we do not hold our young people!

The Bible classes held in Korea have been and still are, so far as I know, peculiar to Korea. We have always been proud of them and looked upon them as one of the chief means of grace and growth. Therefore we may look upon the figures here as somewhat of a spiritual thermometer of the Church. Our temperature seems to be about normal. No figures were collected in 1918, but there was an increase of 230 classes held in 1928 as compared with 1923, with a net gain in attendance of about 3,000. A loss of 3,500 is recorded in the attendance of men, but an increase of 6,800 in the attendance of women, giving us a net gain. We should not take too much comfort from these figures, however, for in at least three missions there is recorded

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a loss in both the number of classes held and the number in attendance.

When we turn to native contributions we are encouraged and have reason to be proud. The total contributions of the Korean churches for all causes increased from ¥ 379,426 in 1918 to ¥ 1,543,631 (400%) in 1923. They dropped about 200,000 in the next five years, but were still at the high figure of ¥ 1,359,151 in 1928. The distribution of this money and the amount of increase was fairly evenly distributed among the four main objects of the church; Congregational expenses; Benevolence; Building and repairs; and Education. Congregational expenses have shown a steady increase, not sharing in the loss between 1923-1928. In 1918 they were ¥ 143,802; in 1923 they were ¥ 464,262; and in 1928 they were ¥ 525,345, an increase of 400% in the ten years. Benevolences (mostly home and foreign missions) show the greatest increase, 600%, ¥ 15,869 in 1918 and ¥ 91,417 in 1928. Building and Repairs show an increase to correspond to the increase in church building recorded above; the peak being reached in 1923 when ¥ 351,036 was used in one year. Ten years before ¥ 78,309 was used, and five years afterwards ¥ 212,088 was used. Educational gifts just about doubled in 10 years. Here again the peak, and a very high peak, was reached in 1923; a 400% gain over the 1918 figure and 200% more than the 1928 figure. The amounts in round numbers are ¥ 111,000; ¥ 430,000; and ¥ 208,000. The educational boom seems to have past, as we shall see in another connection also.

I cannot take time to comment upon the gifts of the churches as they relate to the several missions, except to say that considerably more than half of these gifts come from churches in the Northern Presbyterian territory and that the other missions arranged in the order of the amounts given correspond exactly to the order they would take if arranged according to the number of either communicants or adherents, showing that the giving is practically the same in all parts of the

country and in all missions. However when we turn to the actual *per capita* giving of the churches as per communicant, and as per adherent, the order is different and stands follows:—

| Mission Name | Am't per Adherent |
|----------------------------|-----------------------|
| Northern Presbyterian | ¥ 6.50 |
| United Ch. of Canada | 5.50 |
| Methodist Episcopal | 4.70 |
| Southern Presbyterian | 4.00 |
| Methodist Episcopal, South | 3.90 |
| Australian Presbyterian | 3.60 |
| Mission Name | Am't per Comm. Connt. |
| Methodist Episcopal | ¥ 16.00 |
| United Ch. of Canada | 12.80 |
| Northern Presbyterian | 10.40 |
| Southern Presbyterian | 9.40 |
| Methodist Episcopal, South | 9.00 |
| Australian Presbyterian | 8.60 |

When we turn to the Board grants there is another pleasant surprise for us. While we all have been feeling a terrible financial pinch the past few years, and many of us have sustained cuts, yet the figures show that as a whole the total mission grants to Korea in the last five years (figures were not available for 1918) since 1923 have increased by 10%. The figure in 1928 was ¥ 2,246,447, or 92,000 yen more than in 1923. Adding to this total the estimated salaries for 294 married and 191 unmarried missionaries at ¥ 2,500,000 we have a total mission expenditure in 1928 of ¥ 4,746,447. If we again add to this the income from native sources of ¥ 1,359,151, we have an estimate which fairly accurately represents the annual cost of the Christian activities in Korea, ¥ 6,000,000 plus—and the plus would be rather large. This amount would be ¥ 25 per adherent, or five times what they now give. This of course does not mean that the Church in relation to all its enterprises is only one-fifth self supporting, for if the Koreans did all the work, and the missionaries were not here, it would cost much less. Missionaries, in other words, are a very expensive means of evangelizing a country.

But to return to the details of the various Boards grants, only two missions (So. Method-

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est and No. Methodist) actually had less money in 1928 than in 1923, and here the cuts were 40% and 2% respectively. The tendency to cut everything else in favor of education in the distribution of these funds in very marked. Only one mission has cut the Educational class,—the So. Presbyterian. It cut Education 13% and increased Evangelistic 30%. All cut medical work from 7 to 13%, except the U. C. of Canada which increased it 12%. The North Presbyterian mission has increased its grants to Education 75% in five years, while it increased the Evangelistic only 21%; and Medical 33%. The Australian mission increased Education 35%, while increasing Evangelistic 20%, and cutting Medical 7%. The U. C. of Canada increased Education 50% and Evangelistic 33%. The So. Methodist cut Evangelistic 40%, and Education 20% and the No. Methodist cut Evangelistic 61%, and Education only 4%. It is quite evident that whether we get more money or have to take a cut, we are favoring Education above everything else.

II. Schools

It is most fitting that we should pass on immediately to the consideration of what is happening in these schools that we are favoring so much. I have already indicated above that the Koreans are giving but half as much to education as they did five years ago. What about the number of schools and the pupils they are educating? The Church is rapidly going out of the business of primary education. Boys' schools below the 6th grade have decreased from 624 in 1913, when they were at the highest, to 246 in 1928—a drop of 50% in five years. The pupils dropped from 39,000 in the same time. The number of girls' schools shows a slight increase, but there are 2,900 fewer pupils than five years ago, the number now being 16,068. Likewise our figures seem to indicate that in spite of our emphasis upon High School education by increase of funds, new buildings and equipment, better teachers, obtaining designation, etc., we have fewer

schools and pupils. The peak was passed in 1923, when the zeal for education, following the Independence Movement, began to flag and economic conditions began to pinch more. In 1913 we had a total of 29 boys' and 24 girls' schools with 6,238 and 1,622 pupils respectively. Now five years later we have 22 boys' schools with only 3,910 pupils, a loss of 40%. The girls' schools have dropped to 21, but have an increase of 700 pupils, or 40%, the total now being 2,301. In no mission is there an increase in the number of boys' schools, though the losses in schools is confined to three missions, So. Presbyterian; Australian Presbyterian; and the United Church of Canada. In all except the Australian mission there is an increase of pupils since 1918, but in every case, except the Methodist Episcopal there is a decrease since 1923, and in that mission the increase is but 16. In one case the loss is 70%, and in another 50%.

The only loss in the number of girls' schools is in the So. Presbyterian mission, where it is 3 since 1923, or 50%; but even here the pupils have increased from 169 to 451. In all other missions there have been large increase in pupils, sometime as much as 100%.

May I depart from the Federal Council statistics just for a moment to ask you a question and give you a fact or two about Higher Common School education in Korea as a whole, as I gathered them from government reports in 1927? How many high school pupils do you suppose there are in school in Korea? There are 24,000 and this figure is padded by 5,000 added so that there could be no question as to all being included. In 1927 there were 19 Government High Schools in Korea (15 boys and 4 girls) and 18 private Higher Common schools (including some mission schools). In these schools were 10,963 men and 2,755 women, a total of 13,718. In mission schools there are 6,211 pupils. In other words our mission schools are giving High school education under Christian auspices to about one fourth of all those who are in High School in Korea. Only 90 out of 1,000 of those of high school age go to high

school. When we remember that only about 1 person in 1000 in Korea is a Christian, it seems evident that in order to have so many students we must be educating larger numbers of non-Christians than we realize; and we cannot expect any great increase in the number attending our schools in the future unless we have a large increase in the church membership.

To go back now to the Federal Council Statistics—the closing word on education is about Kindergartens. These are a new thing under the sun and they seem to be popular. Ten years ago they were few in number but now there are 217 with 9,314 pupils and 360 teachers.

III. Hospitals

We may be brief here. While we are running one less hospital now than in 1918 this is three more than we had in 1923. The number of beds in our 22 hospitals has increased from 437 to 1918 to 718 in 1928, nearly 50%. Individual inpatients have increased by 2,000 and inpatient days by 33,000 in ten years; the numbers now being 11,577 and 109,076. People remain in the hospitals an average of nine days. The dispensaries remain at the same number as in 1918, (25), but the total number of treatments (198,784) is 38,000 less than ten years ago. The number of individual patients is 14,000 more than in 1918, which would seem to indicate that we either heal them more quickly now, or that they are dissatisfied and don't return. Let us hope that it is the former. The great increase is in finances. In spite of the fact that most of the hospitals do about 50% charity work the total income from the 22 institutions was ¥ 509,776, and compared with ¥ 177,863 in 1918. All but 61,000 yen of this amount was received locally from Korean sources. Thus, the medical work would seem to be the most nearly self-supporting of any of our mission work. In some places it is entirely so apart from the salaries of the missionaries in charge.

IV. Literature

In the Bible Society, although the total number of colporteurs has gradually decreased

from 160 in 1916, to 119 in 1923 and 112 in 1928, the total sales of Bibles and portions have not varied much. In 1918 they were 724,630, dropping to 550,971 in 1923, but going up again to 670,577 in 1928. At that rate every individual in Korea could be supplied with a portion in thirty years; in other words the needs of each generation in its turn could be completely met.

Estimating for the first 19 years of the Christian Literature Society's existence and adding the annual out-put of literature for the last 20 years we find that in the 39 years it has printed no less than 420,000,000 pages or 21 pages for every man, woman, and child in Korea. The largest out-put was in 1922, when it reached 71,000,000 but the average for the past ten years has been about 30,000,000 pages. The annual distribution by copies is about 2,000,000.

V. Our Force of Paid workers

There seems to be a notion abroad that the missionary force is being sadly depleted, and there is much justification for the opinion, but when we take a long look of ten years we may be somewhat encouraged. The total force of all the six missions was 455 in 1928, a figure which is 52 more than that of 1918, though it is true that it is less than in 1923 by 13. Only one mission (Australian) has fewer missionaries now than in 1918, the figures being 31 and 37 respectively. However, every mission has fewer missionaries than in 1923 with one exception, and it has the same number. The losses have been greatest in men, and of these in the evangelistic force. The total for medical work now is 32 or 8 more than ten years ago, and the same as in 1923. And in school work there are now 48 or 28 more than in 1918; and 11 more than in 1923. These figures again reveal the emphasis we are putting upon the educational work. When we look at the evangelistic workers it is different. Here there is a steady drop from 90 to 72 in ten years. The record for the unmarried lady workers is an inspiration. There has been a steady increase from 119 to 168 in ten years,

with the increase evenly distributed over the evangelistic, educational, and medical workers.

Strangely enough the peak for paid Korean workers was reached at the same time the peak for missionaries was reached, in 1923, when there were 1,644 native workers; 441 more than in 1918, and 240 more than there are now. The loss in the past five years has been almost entirely in what we call the helper (or unordained) class. In part these have been placed by ordained men, for here there has been an increase of 278 in 10 years, or more than 100%, there being now 509. Bible women have also more than doubled in ten years, and show an increase of 63 in the past five years. The number now is 520.

If all the ordained pastors, all the unordained pastors, and all the Bible-women reported in 1928 were employed and equally distributed among the Korean church groups the result would be as follows: A pastor and a helper, and a Bible-woman for every seven groups; or to put it with only one worker to a circuit, there could be a pastor, or a helper, or a Bible woman to every 2½ groups. Assuming that four-fifths of the money received for congregational expenses goes for salaries it would produce any one of the following results: If all were paid to ordained pastors, each could have a salary of 70 yen per month; if it were used to employ all the ordained and unordained pastors, each could have a salary of about 30 yen per month; but if the Bible-women are all employed also, and the money equally divided each could have only 21 yen per month. These figures may be considered a fair index as to how nearly the Korean Church could be self-supporting. By the same method we find that there would be a pastor, or helper, or Bible woman for every 170 adherents; or a pastor and a helper, and a Bible-woman for every 500 adherents. Dividing all the evangelistic missionaries up equally among the churches, there would be one man and one woman for every 50 groups, and for every 3,500 adherents. The General Assembly statistics show that out of 359 ordained ministers in

the Presbyterian Church, 69, or one-fifth are not in charge of churches. This does not mean that all of them are idle, but it does mean that they do not draw salary from the Church.

To speak now of the results of all this use of men and money in the Church, we find that in 1928 the net increase in communicants (890) would be half a person for each paid worker, and cost ¥ 550; and the net increase in adherents would be 18 for each paid worker, at a cost of ¥ 25 each. This, of course, is not taking into account the missionaries' salaries, only the money paid into the church for congregational expenses.

VI. Some Economic Observations

I must now depart from the facts relating directly to the Korean Church, and collected by the Federal Council, to a subject upon which I can only touch, but which is vital to the future of the Church, and which occupied the whole attention last year of the conference of this Federal Council. I mean the economic situation, but I shall deal with but one phase of that statistically, viz: land ownership. There has been considerable speculation for years on the part of many people as to the present condition of land ownership in Korea. Within the past year there have appeared in the Seoul Press what were stated to be official government reports on this point. I am assuming that the figures were correct. At any rate they are the best available. No doubt all of you read the figures, but perhaps you did not analyse them as I now propose to do. I quote first of all one of these reports in full: "According to the latest investigation by the Government General, the number of land owners in Chosen at present is 3,869,459, of whom 65,922 are Japanese, and 1,465 foreigners; particulars being as follows:—

An analysis of these figures reveals how poor the average Korean farmer is, and we know that 80% of the Koreans are farmers and that the Church can prosper financially only as they prosper. I have reduced their figures to acres so that we Westerners may more easily understand them.

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| (1 chobu=2½ acres) | Japan-ese | Kore-ans | For-eigners |
|-------------------------------|-----------|-----------|-------------|
| Over 200 chobu—(500 ac. each) | 192 | 45 | — |
| „ 150 chobu—(373 acres) | 122 | 80 | — |
| „ 100 chobu—(250 „) | 239 | 210 | — |
| „ 70 „ —(175 „) | 298 | 526 | 1 |
| „ 50 „ —(125 „) | 385 | 1,091 | 3 |
| „ 30 „ —(75 „) | 1,124 | 5,884 | 13 |
| „ 25 „ —(62½ „) | 528 | 3,662 | 9 |
| „ 20 „ —(50 „) | 583 | 3,920 | 8 |
| „ 15 „ —(37½ „) | 924 | 10,114 | 15 |
| „ 10 „ —(25 „) | 1,429 | 21,845 | 15 |
| „ 5 „ —(12½ „) | 4,454 | 113,301 | 48 |
| „ 1 „ —(2.5 „) | 18,817 | 1,024,771 | 199 |
| „ 5 tan —(1.25 „) | 10,215 | 723,134 | 140 |
| „ 1 „ —(.25 „) | 16,011 | 1,207,885 | 326 |
| Under 1 „ —() | 10,500 | 678,787 | 86 |
| Total | 65,912 | 3,802,072 | 1,462 |

In round figures, 3,800,000, or about one-fifth of the Korean people still own some land. The total of what they own is 7,500,000, acres or an average of about 2 acres each. But the figures above show that one-third of these own less than one one-quarter acre. The 1,800,000 people who own less than one quarter of an acre each are obviously not owners of farms, but rather of dwelling house sites, and should be counted in the 4,000,000 non-farming population, rather than classed among the 16,000,000 of the farm folk.

At least 7,000,000 of the Koreans must rent all the land they farm, and 1,000,000 more must rent at least part of what they farm. These figures represent about 1,500,000 households. Only one in 400 (50,000) of the Korean

population owns as much as 25 acres of land. Sixty-six thousand (in round numbers) or one quarter of the Japanese population in Korea own land amounting to 641,500 acres, or an average of 8.75 acres each. Six thousand of these own more than 25 acres each. The total amount of land in Korea that could possibly be tilled is 12,000,000 acres. Hence 1/240 of the population of Korea own 1/19 of all the tillable land. The Japanese own three times their proportion of the land in Korea, and one quarter of them are land owners, whereas only one fifth of the Koreans own any land at all. Of the Koreans with large land holdings only 2,000 have more than 100 acres, and from what we know of Korean life it is safe to guess that most of these landlords dwell in cities and rent their land, so that their income is not available for use in the country churches to any large extent, even when they are Christians, as most of them are not. The Korean farmer who owns and farms a small amount of his own land is the back-bone of the country life. He must hold on to the land he has and get more if he can, for his own sake as well as for the sake of the Church to which he belongs and which he wishes to support.

I have tried to point the trends as I went along. I hold no brief for any of the figures I have quoted. I did not make them, I have only taken them as I found them and have tried to interpret them as best I could.



the fact that God is not willing that any should perish. It is God's will that "Every one that beholdeth the Son shall have eternal life." This is surely God's will for the people among whom we work in Korea. We came to Korea to do His will. Are we doing it? If not, where is the failure? Is it not in our prayer-lives? It was Jesus Christ's meat and drink to do the will of his Father. His life on earth was one of intense activity but He was pre-eminently a man of prayer. He never worked apart from prayer and even left the multitudes to have His times of communion. He spent whole nights in intercession. His prayer-life did not end when His work on earth was finished for He ever lives to make intercession.

We as missionaries came to Korea, not to teach school, to heal the sick or to preach the Gospel, but, as Jesus tells us, He chose us and appointed us to bear fruit. We lay much stress on the length of hours we work, and the numbers with whom we come in contact, but God keeps only one form of statistics. His records show only the names of those receiving eternal life. It is not the energy we expend, nor the amount of time we work, but the fruitage of which He takes account. Jesus showed very plainly in the parable of the vine that fruit-bearing depends upon prayer. The story is told of a famous violinist who, even after having gained world-renown, continued to practise six or seven hours a day. Some remarked that he might leave off that drudgery now, since his reputation had been so well established. His reply was, "If I ceased to practise for one day I should know it, if for two days my best friends would know it, if for three days the whole world would know it." We cannot leave off intercession without being losers ourselves, and the work God has entrusted to us suffering from it.

We have had great Movements in Korea such as the "Million Movement," "The Centenary Movement" and other special efforts, but much of the fruit has not been abid-

ing because prayer has not had its proper place. Verily our lives and service in Korea would be transformed if we realised that prayer our greatest working force, and gave it our very best time and strength in our day's program.

The Old Testament prophets, Ezekiel and Isaiah depicted God's disappointment at the lack of intercessors in these sad words, "And I sought a man among them that should build up the wall, and stand in the gap before me for the land, that I should not destroy it: but I found none." "And He saw that there was no man and wondered that there was no intercessor." "There is none that calleth upon thy name, that stirreth himself to take hold of thee." Today God seeks intercessors. To enter upon this life of intercession will require a change on the part of many of us in our daily programs. We must pay a price to be intercessors. It will cost us time. It will mean we must give hours to this all important work, when heretofore we have spent only hurried minutes. We excuse ourselves from most congenial company to meet patients, to teach classes, to keep our appointments with committees of various kinds, but for the most trivial hindrance or slight ailment we are ready to let our prayer hour go by.

Prayer will cost us vitality. Have we ever spent ourselves in prayer? We spend ourselves in language study, in itinerating, in teaching English, but how many of us ever spend ourselves in prayer? God is willing and ready to do great things for Korea, but even though He is willing to give us the Revival we ask, He waits for those in Korea who are willing to give themselves to prayer. Shall we not commit our lives anew to the work of intercession and determine by His grace to become intercessors after His own heart in order that His will for a Revival in Korea in 1928 may be fulfilled?

The Korea Prayer League, of which Rev. W. F. Bull is president, has been formed of missionaries who undertake daily prayer for a Revival of Religion in this land. The Secretary, Mrs. Gerald Bonwick, of Seoul, will be glad to enroll new members at any time. (Editor K. M. F.)

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Deductions from Federal Council Statistics, 1927

M. L. SWINEHART.

THE STATISTICS of Federal Council follow a form which has been pronounced by experts as more nearly approaching the ideal than that employed in any other country. They furnish practically all the information required for students of missionary enterprises, and the accompanying deductions have been prepared to bring this knowledge within the reach of the layman who has neither the time nor the inclination to search out the facts from a mass of figures.

In studying the following comparison of the percentage of missionaries assigned to different departments of work in 1917 and ten years later, 1927, it is interesting to bear in mind that the average percentage of missionaries in all missions assigned to Evangelistic work in 1917 was 61%, while in 1927 it was 50%; the average of assignments to Educational work for the same years shows an increase from 21% in 1917 to 26% in 1927.

Assignment of Workers, 1917

| Missions | Southern Presbyterian | Australian Presbyterian | Northern Presbyterian | Canadian Presbyterian | Southern Methodist | Northern Methodist |
|--|-----------------------|-------------------------|-----------------------|-----------------------|--------------------|--------------------|
| Percentage assigned to Evangelistic work | 60% | 72% | 53% | 72% | 57% | 39% |
| Percentage assigned to Educational work | 16% | 16% | 25% | 5% | 20% | 40% |
| Percentage assigned to Medical work | 22% | 12% | 20% | 23% | 17% | 21% |
| Percentage assigned to Other work | 2% | — | 2% | — | 6% | — |

Assignment of Workers, 1927

| Missions | Southern Presbyterian | Australian Presbyterian | Northern Presbyterian | Canadian Presbyterian | Southern Methodist | Northern Methodist |
|--|-----------------------|-------------------------|-----------------------|-----------------------|--------------------|--------------------|
| Percentage assigned to Evangelistic work | 66% | 61% | 54% | 42% | 33% | 32% |
| Percentage assigned to Educational work | 15% | 17% | 21% | 27% | 43% | 42% |
| Percentage assigned to Medical work | 17% | 22% | 21% | 27% | 24% | 23% |
| Percentage assigned to Other work | 2% | — | 4% | 4% | — | 3% |

The Southern Presbyterian and the Northern Presbyterian Missions are the only ones showing an increased percentage of assignments to Evangelistic work and decrease in assignment to Educational work during the ten year period.

Loss (or Gain) of Communicants 1925-1927

| Missions | Southern Presbyterian | Australian Presbyterian | Northern Presbyterian | Canadian Presbyterian | Southern Methodist | Northern Methodist |
|--|-----------------------|-------------------------|-----------------------|-----------------------|--------------------|--------------------|
| Percentage of Missionaries Assigned to Evangelistic Work, 1927 | 66% | 61% | 55% | 42% | 33% | 32% |
| Percentage of Loss (or Gain) in Communicants in last two Years | *11% | *08% | †1.3% | †1.2% | †16% | †12% |

* = Gain † = Loss

One is here struck with the somewhat regular rate with which the percentage of gain or loss becomes unfavorable, in a ratio approximating that of the rate of decrease in percentage of missionaries assigned to Evangelistic work. Believing that a comparison for a longer period of time than two years might be interesting, the following table is given, and shows the number of communicants in each Mission in 1917 and ten years later, together with the percentage of increase for the period:

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Increase of Communicants 1917-1927

| Missions | Southern Presbyterian | Australian Presbyterian | Northern Presbyterian | Canadian Presbyterian | Southern Methodist | Northern Methodist | Total |
|------------------------|-----------------------|-------------------------|-----------------------|-----------------------|--------------------|--------------------|--------|
| Communicants 1917 | 7882 | 4123 | 52665 | 3165 | 5715 | 12271 | 86186 |
| Communicants 1927 | 11364 | 5319 | 61758 | 7773 | 8002 | 12588 | 106834 |
| Percentage of Increase | 44% | 30% | 17% | 124% | 38% | 3% | 24% |

(Average)

Percentage of Total Board Grants 1927

| Missions | Southern Presbyterian | Australian Presbyterian | Northern Presbyterian | Canadian Presbyterian | Southern Methodist | Northern Methodist |
|---------------------------------|-----------------------|-------------------------|-----------------------|-----------------------|--------------------|--------------------|
| Percentage to Evangelistic work | 29% | 24% | 16% | 31% | No | 22% |
| Percentage to Educational work | 42% | 49% | 52% | 40% | Report | 55% |
| Percentage to Medical work | 12% | 11% | 4% | 10% | For | 10% |
| Percentage to Other work | 17% | 16% | 28% | 19% | 1927 | 13% |

Miscellaneous

| Missions | Southern Presbyterian | Australian Presbyterian | Northern Presbyterian | Canadian Presbyterian | Southern Methodist | Northern Methodist | Total |
|--|-----------------------|-------------------------|-----------------------|-----------------------|--------------------|--------------------|-------|
| Students, all grades 1918 | 2084 | 860 | 13915 | 2452 | 2243 | 7429 | 28983 |
| Students, all grades 1927 | 5736 | 1189 | 16529 | 3774 | 3167 | 11983 | 42333 |
| Percentage of Increase | 175% | 38% | 19% | 54% | 41% | 62% | 46% |
| Native Contribution per Communicant | \$5.09 | \$4.90 | \$5.44 | \$7.29 | \$4.88 | \$3.53 | |
| Communicants per Missionary | 224 | 198 | 527 | 236 | 205 | 177 | |
| Percentage Male Missionary | 57% | 40% | 63% | 48% | 40% | 30% | |
| Percentage Female Missionary | 43% | 60% | 37% | 52% | 60% | 70% | |
| Number of Communicants per Church or Group | 21 | 22 | 37 | 23 | 21 | 20 | |
| Board Grant for Current Work, per Missionary | \$1546 | \$2449 | \$787 | \$3125 | \$1639 | \$1893 | |
| Board Grant for Current Work per Baptism, 1927 | \$107 | \$119 | \$15 | \$153 | \$106 | \$133 | |
| Board Grant for Current Work, per Communicant | \$8.29 | \$12.82 | \$1.35 | \$13.27 | \$7.12 | \$10.67 | |

Some Aspects of Salvation Army Work in Korea

MAJOR H. A. LORD

AMONG THE FUNDAMENTALS laid down by the Founder of The Salvation Army for the carrying on of its world-wide work was the unchangeable purpose of the organization. This purpose is plainly stated as being "To induce men to submit to God, embrace the salvation provided for them in Christ, accept Jehovah as their Sovereign, obey His laws and spend their lives in loving service to those about them, thereby enjoying the favour of God both here and hereafter."

It is further set forth that the ultimate test of all Salvation Army endeavour, both personal and collective, shall be whether or not it produces results in soul-saving. This is what prompts the year in and year out Open-air

Work, the Anti-drink Propaganda, Social and Rescue Agencies, in fact it is the main-spring of all Salvation Army activities.

The principle of salvation from Sin, then, is fundamentally the ideal which permeates all Salvation Army efforts in all parts of the world. Therefore the Army in Korea, being part of the international organisation, retains and daily endeavours to put this great aim into practical accomplishment.

The name by which The Salvation Army is known throughout the Far East—China, Korea and Japan—is represented by three Chinese characters which mean "Save—World—Army," thereby perpetuating the real idea of the organization as an international force for the

SOME ASPECTS OF SALVATION ARMY WORK IN KOREA

salvation of the whole world. The Army truly takes John Wesley's ruling on boundaries: "The world is my parish" and the injunction of our Founder to "Go for souls and go for the worst" is still our world-wide slogan.

During the time the Salvation Army has been in Korea—that is since the year 1908—it has had to learn to think Korean, to talk Korean and to truly be Korean to the Koreans. Starting with pioneers who, while well versed in the art of soul-saving and full of desire to get to grips with the enemy of men's souls, they nevertheless had to acquaint themselves with correct methods for the applying of their unchanging principles to Korean conditions. This naturally took time.

On the other hand, no good Salvationist can suffer to see a probable chance of winning souls for his Master go by without making some effort to take hold of it. This being so, from the first moment of the arrival of the pioneer party, interpreters, so-called, (for some of them were most woefully ignorant of anything but the most superficial knowledge of English) were secured and meetings held. The Army was really something new in Korea with foreigners in semi-military uniforms, who called themselves soldiers and declared they had come to Korea with the sole object of "saving" the people. If there was one thing Korea was looking for at that time it was "salvation," but not the kind these pioneer officers spoke about; and when the first crowd of converts came up with the request to know when the guns, swords and ammunition were to be distributed, no-one was more pained and surprised than those faithful and well-meaning officers, who had proclaimed Salvation from all sin through Christ, but had been interpreted as showing a way of national deliverance and establishment.

The truly remarkable thing is that any of the men and women and boys and girls who came to the Army in the first flush of this mistaken enthusiasm were taken hold of by the Spirit of God, and by the reading of the Bibles which they freely purchased, but

they are standing today, both in the ranks of the Army and as members of other Churches, as living witnesses to the power of God to save from sin. There are villages in which the Army work is still being carried on, where first contact with the organization was in the belief that something very different from the Gospel of Peace was to be preached.

Today the Salvation Army has an established position among the agencies at work on this Peninsula. The present work is under the guidance of 112 officers, of whom 39 are from overseas, and there are 143 centres where work is regularly carried on. The work is almost entirely evangelical, well-regular, organised, religious propaganda wherein people have professed salvation are organised into corps; in almost every case, largely erecting their own buildings, are now carrying on the local work on their own expense. In a few places village centres are run for the convenience of the converts, where the Government or other fully equipped schools are too far away to be conveniently attended. In every village corps are managed and held together by a Korean Officer and his wife, who have been trained in the Salvation Army Training Garrison in Seoul, where, with minor modifications, the same course as is used in Training Garrison is followed in the world.

In most of these corps a regular People's Work is being carried on, including a Sunday School in which the International Company Orders (Sunday School Instruction) is taught, based on a six years' course in the Old and New Testament Bible History. This is now receiving the special attention of an officer responsible for the whole of the Salvation Army in Korea, Lieut.-Col. James Toft, and prospects for its development are very bright.

A system of local training is being set up for promising young people, with a view to their future use as leaders in Salvation Army work, both as officers and as local

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THE GROWTH OF THE CHURCH IN THE MISSION FIELD

III. PRESBYTERIAN AND METHODIST MISSIONS IN KOREA

By GEO. HEBER JONES, D.D.

KOREA has been called the surprise of modern missions. The rapid rise of a church community now approximating 300,000, the early naturalization of Christianity in the Korean environment, and its expression in distinctive and original national forms have challenged the attention of the Christian world. Korean statistics are exceedingly difficult to compile, for the statistical years vary in different missions and some place less stress upon keeping detailed statistics than others. Such statistics as are available give the actual figures of church members, including catechumens, as follows: Presbyterians, 171,457; Methodists, 61,075; total, 232,532. This membership was distributed in more than 2000 churches and congregations. As these figures in most cases do not carry us beyond the year 1909, the increase since that time, making a generous allowance for gains, will bring the total Christian community in connection with the Presbyterian and Methodist Missions in the neighbourhood of 300,000 souls. There are in addition about 6000 Christians belonging to the Church of England. The Roman Catholics claim 73,517 baptized Christians.

I. THE BACKGROUND OF THE KOREAN CHURCH

The Koreans are a farming people, living on a cultural plane which has not yet reached the industrial stage. In this they contrast with the Chinese and Japanese and possess the elements both of strength and weakness found in agricultural communities. They occupy a peninsula noted for the salubrity of its climate, the fertility of its soil, and the wealth of its mineral resources. They possess

the physical base for large national wealth and a self-reliant church. The land is mountainous, increasing the difficulty in communication between the various sections. This has resulted in a special emphasis upon clan and family, contributing to an undue development of the clan spirit. The extension of railroads and new highroads is mitigating the clan and sectional spirit and unifying the nation.

The latest census gives the population as 12,959,981, a figure which, owing to improved conditions of life, is on the increase. This increase in population indicates that the Koreans are not physically decadent. The population is scattered in innumerable villages, the only large cities being Seoul, Songdo, Pyeng Yang, and Taiku, all occupied as mission stations. This imparts to the Church its dominant type,—that of the village parish community.

Three religious cults prevail in Korea. (a) A Shamanistic Animism, such as is found among Mongoloid peoples and which lies at the base of native religious beliefs. (b) Confucianism, which early reached Korea, became the dominant religious belief in 1392, and is regnant to-day. (c) Buddhism, which was introduced into Korea from China in A.D. 372, and which, after several centuries of dominance, lost its power, was disestablished, and is moribund to-day. No one of the religious cults is followed to the exclusion of the others. The message of each is at best a partial one, and the Korean, in his soul-hunger craving all the moral light possible, has indiscriminately combined in his thought the religious beliefs and practices of all three. This has developed in him a habit of religious syncretism which is a factor with which Christianity must reckon.

The Church is called upon to deal in Korea with a social order which crystallizes the culture and civilization of Korea. In this social order the people are divided into three classes, the nobility, the middle class, and the common people. The nobility are said to number about sixty thousand and formerly governed the land. It is impossible to give an estimate of the numbers in the middle class. The great bulk of the nation is included in that of the common people, who number fully eleven-twelfths of the population. Korea is essentially a nation of the common people. They are held in the grip of a dogma of subordination to the higher classes which, under the old order, reduced them to practical serfdom. Slavery in a mild form has existed, but is passing away. Class distinction along the three main lines above indicated is very rigid, but is

yielding to the message of Christianity that all men are children of a common Heavenly Father.

Evangelical Christianity entered Korea in 1884, when underneath the life of the people forces of unrest were already making themselves felt. Religious, social, and political conditions were becoming more and more disorganized. The old order which had held sway for centuries was falling into ruins. Social and political institutions were far gone in decay. The Yangbans, or official nobility, though still entrenched in their high position, were being pushed to the wall by the upward pressure of the common people. In the early years of the first intercourse with the Treaty Powers, many new national enterprises were attempted in the hope of correcting these conditions and finding political salvation, but all ended in failure, thus increasing the disappointment and discontent of the nation. Korea was ready socially for a new religious message.

Weak within herself, Korea was subjected to great pressure from without. For centuries she had been the buffer state between China and Japan and had succeeded in holding them at arm's length. But the end was near. China exercised a shadowy sovereignty over the peninsula, which Yuan Shi-kai, then Minister Resident in Seoul, was trying to transform into a real control. Japan opposed this and in the war of 1894-95 China was eliminated from Korea as a political force. Russia then took China's place as Japan's chief opponent, and for ten years, by commercial and financial exploitation and diplomatic contest, these two Powers struggled for the mastery, which was finally decided in favour of Japan by the arbitrament of arms in the Russo-Japanese war of 1904-05. As a result Korea has become a part of the Japanese Empire and Korean political autonomy has disappeared. No nation has had a more exciting political history during the past twenty-five years than Korea.

II. THE RISE OF THE KOREAN CHURCH

In outline, the history of the Church for the past quarter of a century may be divided into three periods; the first, extending from 1884 to 1894, might be called the pioneer period. The problems were those of securing a foothold, and involved the conquest of prejudice, the acquiring a knowledge of the language, the creation of an apparatus for its study, and the introduction of Christian

terminology and Christian thought; the testing of the ethical dynamic in Christianity in its impact on the social and religious institutions of Korea; the investigation and geographical discovery of the land, locating strategic points of occupation; the study of the religious habits and customs of the Korean people so as to know how best to approach them with the Christian message; and the enrolment and training of the first converts.

The second period, extending from 1894 to 1907 might be called the period of the rise of the Church in the interior. Mission stations were located in the principal cities and new communions entered Korea, bringing the number now working in that land, apart from the Roman Catholics, up to seven. These are the Presbyterian Church and the Southern Presbyterian Church in the United States, the Canadian and Australian Presbyterian Churches, the Methodist Episcopal Church and the Southern Methodist Episcopal Church in the United States, and the Church of England, represented by the Society for the Propagation of the Gospel. These seven missions to-day constitute practically only three communities in Korea—the Presbyterian Churches uniting in one Presbytery; the Methodist missions working on converging lines for the foundation of one united Church in Korea; and the Church of England, standing a little aloof officially from the other organizations and yet with sympathetic personal understanding. Six of the seven communions are organized into the Council of Evangelical Missions in Korea, a body which meets annually and serves as a co-ordinating and advisory council for the entire work. These communions are reinforced by auxiliary bodies such as the Bible societies, the Young Men's Christian Association, the Salvation Army, and several unattached and independent missions. The entire Protestant foreign missionary body in Korea numbers three hundred and seventy persons.

The end of the first period of missionary work in Korea saw the beginnings of Christian work in the form of isolated groups of converts in six of the eight provinces into which the country was then divided. Pioneer mission stations with foreign missionaries in residence were established in the open ports of Chemulpo, Wonsan, Fusan, and in Pyeng Yang. During the second period the general line of territorial occupation and division which now prevail began to emerge. The Southern Presbyterians concentrated their work in the south-west. The Australians, with Fusan as their central

divided Kyung-sang Province in south-east Korea with the Northern Presbyterians; the Southern Methodists, with Songdo as their chief station, worked across the peninsula to the Sea of Japan. North of them, taking in the greater part of the Ham-Kyung province and extending to the Russian border, the Canadian Presbyterians located their work. The Northern Presbyterians, the Northern Methodists, and the Church of England have worked together in the central and western part of the country. This constitutes a complete territorial occupation, the only problem now being that of increasing the foreign missionary force in these missions up to the point of an adequate staff.

The locating of the various mission stations in the interior was followed by the growth of native churches and groups, until to-day not only are there strong and aggressive congregations under Korean pastors in every one of the thirteen provinces into which the country is now divided, but also in practically every one of the three hundred and thirty counties constituting these provinces. The native Church spread rapidly during this period, developing strength in the principles of self-support and self-propagation. The increase of actual enrolled members was from less than one thousand in 1894 to an enrolled membership, including catechumens, in 1907 of over one hundred thousand.

We are now in the third period, which fittingly begins with the Korean revival. This great event, the spiritual birth of the native Church in Korea, constitutes the beginning of its spiritual history and tradition and gives to it a character which is peculiarly its own. This character is seen in the elements of strength which express themselves not only in the inner spiritual development of the Christians themselves, but in the healthy growth of the Church in numbers and influence.

III. CHARACTERISTICS OF THE KOREAN CHURCH

The Korean Church has some characteristics which are racial and which form a contrast with what appears in western lands. It is evolving a style of architecture adapted to the conditions amidst which the Church is located. In the congregations the Christians, instead of sitting in family groups, are separated along sex lines and a curtain screens the women from the men. The people sit on the floor. Singing is still in a rudimentary state of development

and many of the exercises which beautify the ordinary services in western lands are absent. These things, however, are mere incidentals, for the Korean Church bears the marks of primitive, apostolic times. Among its outstanding characteristics to-day the following may be mentioned.

1. THE POSITION OCCUPIED BY THE BIBLE.—The Bible is a new book in Korea. It exists in a tentative, though very creditable translation. It was necessary to transfer into the Korean language many new terms, especially from the Chinese, in order to express its wonderful concepts, and many native words were transfused with new meaning in this work of translation. As a whole the Bible, with the exception of the imported terms above mentioned, is in the language of the common people. It has been put in the Unmun, a native alphabetic script of twenty-five symbols, rather than in the Chinese, thus making it possible for the humblest class to learn to read it. A deep conviction of the authority and value of the Bible prevails and the Korean Church has placed the Holy Scriptures at the very base of its life. No other book competes with it. It is found in every Christian home and in the hands of every Christian convert. To the older missionaries, familiar with the conditions which prevailed twenty-five years ago, the fact that to-day it is possible to appeal to the general public in the language of Scripture itself and be understood, constitutes one of the marvellous transformations in the situation in Korea.

2. THE ATTITUDE OF THE INDIVIDUAL CHRISTIAN TOWARD PERSONAL SIN AND MORAL DEFAULT.—The Korean Church lives in the midst of the moral darkness found in all non-Christian communities. Sin as it is portrayed in the Bible and recognized by the Christian conscience is a new discovery. Throughout the Church there is an exceeding sensitiveness towards all matters of moral deflection that is very impressive. This deep and abiding sense of the grievousness of sin on the part of the individual is accompanied with contrition, repentance, and open confession in the congregation. This is followed by a sense of deep concern because of its peril to the lives of his neighbours and society. There is no doubt that one of the forces underlying the remarkable aggressiveness of Korean Christians in carrying the Gospel message to their neighbours is this compelling sense of the peril of sin.

3. THE REMARKABLE ACTIVITY OF THE INDIVIDUAL KOREAN CHRISTIAN.—The Korean Church stands out in sharp contrast

the non-Christian society by which it is surrounded. The Korean who joins its fellowship becomes a loyal and faithful churchman. He is a witnessing believer and an earnest propagator of the faith. In many churches it is customary for the converts before being admitted to full communicant membership to bring another soul into the church fellowship. This is not demanded of them as a requisite for membership, but has become the accepted custom. The increase of members reported regularly by the various communions is due not so much to converts won by means of public preaching and appeal, as to the daily, personal testimony of the church members to their neighbours.

4. THE KOREAN CHURCH IS MARKED BY A TRUE REVIVAL SPIRIT.—In much of the Christian literature of to-day great spiritual movements which appear in Korea are termed revivals, but there will be confusion in the use of this term if it is understood in the ordinary western sense. These seasons of revival in the Korean Church are not so much unusual and protracted attempts to convert the non-Christian, as times for the deepening of the spiritual life of the Christian. The winning of the non-Christian is regarded as the ordinary, everyday work of the church members, while the revival is a time when the church membership reviews its attitude towards God and Christian duty, and in humility and confession endeavours to correct the inconsistencies and faults which are unavoidable in human life. This was the real element of strength in the revival of 1907. Its primary effects were upon the Church body, raising it to new and hitherto unapprehended levels of Christian experience. The revival was necessarily accompanied by a large ingathering of non-Christians, but this was the effect growing out of, rather than the cause of the revival.

5. THE LARGE PLACE GIVEN TO CATECHETICAL INSTRUCTION.—All members of the Korean Church are subjected to a thorough training in the meaning of the Christian life and the obligations of communicant membership before being admitted to the Church. In one of the communions each church member passes through three probationary grades before reaching full communicant membership. After taking the step of renunciation of idolatrous and pagan practices and thus identifying himself with Christianity, he is first placed in a class under the direction of an older Christian for the study of a catechism dealing with the rudimentary things of the Christian life. On completing this he is passed to another class, where he

studies a specially prepared catechism which instructs him in the things necessary to the intelligent acceptance of baptism. His life is closely watched and the testimony of his neighbours taken before he is admitted to the rite of baptism. Having passed a satisfactory examination in this catechism and giving satisfactory evidences of a changed life, he is baptized into the Christian faith. This is followed by further instruction in a third catechism dealing with the more important things involved in church membership. This book is a translation of the catechism designed for this purpose and now in use in the Churches in the home land. During this period of study he engages in active Christian work and, as a rule, has been instrumental in leading some other man to like faith with himself. This general course of training is observed with varying degrees in all the communions in Korea.

6. THE LARGE PLACE GIVEN TO CHRISTIAN STEWARDSHIP.—The Korean Christians have from the beginning manifested a most encouraging tendency toward self-support. The charges of being "rice Christians" were never levelled with any degree of truth against them. The typical Christian from the earliest days has been marked by generosity and liberality, within the limits of his power, toward the support of the Church. The Korean Christians of the present generation have been under the necessity of themselves providing the property and plant necessary for Christian worship. In Christian countries each generation falls heir to large property holdings coming down from the fathers, which form a financial basis for carrying on the work. This has not been the case in Korea, for the present is the first generation of Christians. Funds for the building of churches and schools and homes for pastors and other necessary property have had to be secured. The Korean Church has bravely faced this situation and the beginnings of considerable property holdings appear. No definite statistics are at hand as to the number of church buildings, Christian school-houses, and other pieces of property, such as Christian cemeteries and homes for native pastors and for Bible-women, but an approximation would indicate that the Korean Church possesses property valued at probably two hundred thousand dollars. During the year 1911, \$124,460 was contributed for self-support. The unit of coinage in Korea being a coin of the value of one-twentieth of one American cent., and living being based on this small increment of value, the resources of the Christians in ready money are necessarily very

limits. They have made up for this by remarkable liberality in giving. Men will not hesitate to reduce themselves to poverty in order to support the Church. Instances of Koreans putting mortgages on their own houses to lift the mortgage from the church; of transferring the tiles from their own roof to the church and substituting a straw thatch, that the church might be worthily covered; of the taking out of the daily allowance of rice a portion to be set aside for the work of the Lord; of families selling their winter supply of rice and purchasing millet and giving the difference in price to the work of the Lord; of women giving their jewelry, including their wedding-rings, that they might be sold and the money added to the church funds, and many other like instances might be multiplied, especially during the third period in the history of the Korean Church.

7. **TYPING THE LIFE OF THE INDIVIDUAL.**—The Korean Church is marked by another feature worthy of note. The membership being animated by a sense of responsibility to convey the knowledge of Christianity to their fellow-countrymen, they have invented a new kind of church collection called the *nalyenbo* or collection of days. In connection with local evangelistic efforts the members in the church concerned will promise from five to fifteen days, or more, of service to be paid off a day at a time during the following six or twelve months. In accordance with this pledge a native Christian will take a day out of his regular employment and spend it in visiting his friends, talking to them of Christ and inviting them to come to church and become Christians. One Christian student in the college at Pyeng Yang during the first six months of his freshman year, personally spoke to over three thousand persons in this way.

8. **PERSECUTION.**—The Christian ideals of social and religious life were so contrary to those prevailing in the native life of Korea that they necessarily produced friction, which has expressed itself in the persecution of the individual church member. This was quite a feature of church life until very recent years. It has practically died out from the Korean community itself. Persecution in its mildest form consisted of a determined opposition on the part of family and clan to individual members becoming Christians. This would develop at times into a deep-seated antagonism, which in many cases expressed itself in violence. Many of the earlier Christians were beaten by relatives and neighbours. Sometimes a

non-Christian community in a village would combine to deprive a Christian of the right of using the common well or of sharing the farming facilities that were the common property of the village. In some instances men have been arrested and thrown into prison and even sentenced to death for being Christians. Sometimes the charge would come in the form of an accusation of crime or conspiracy against the existing authorities, so that many of the Christians to-day bear on their bodies the scars of their physical sufferings in their loyalty to the Lord and His Church. This persecution became a test of true discipleship and produced a sturdy and determined Christian character that has made the Church very strong. The price of discipleship in many instances was a heavy one. This deterred men from seeking lightly to enter the Church, or, having entered it, from remaining there for unworthy motives.

9. **THE LARGE PLACE GIVEN TO PRAYER IN THE PERSONAL LIFE.**—The Korean Church is distinguished for the power of its prayer life. The individual Christian seeks its benefits not only in his own life but endeavours to bring its influence to bear upon the lives of his neighbours. He has not yet become weary of the privilege of prayer and has a supreme faith in its value as a primary method of work in extending the Church. Family prayer is a feature in the Christian home, and the native Church would be inclined to discipline a man who failed to maintain its privilege for the members of his household. It is not an unusual thing to find men giving themselves to prayer lasting throughout the night. The official members in local churches spend much time in prayer over their problems. The attendance on the mid-week prayer services is remarkable, for it is not difficult to gather a Korean congregation together for prayer. It is the custom in many churches for the entire congregation, when under deep feeling, to break out spontaneously in audible prayer. These scenes are never attended with disorder and indicate not so much an ebullition of emotion as a deep and solemn expression of the desire of the heart.

10. **A TRUE MISSIONARY ARDOUR.**—Korean Christians from the beginning have been marked by zeal and enthusiasm in spreading Christianity. The Korean Church possesses its own home and foreign missionary societies. The native Presbyterian Church maintains missionary work in various parts of Korea, especially in the large island of Quelpart, lying south of Korea, and it is

notable fact that one of the first men to be ordained in the Presbyterian Church was sent as a missionary to this island, being supported by the Korean Churches. The native Methodist Church has a home and foreign missionary society. One of the younger native ministers of the Korean Conference was, in 1910, sent as Korea's first missionary to the Chinese, removing with his family to Manchuria and being supported by the Korean Churches.

The Koreans have carried their Christian faith with them abroad. In the Korean colonies at Vladivostok and in the Amur Valley and along the line of the Trans-Siberian Railroad; among the more than two hundred thousand Koreans living in Kanto, the neutral zone between Korea and China; among the Koreans in Japan, in America, and in Mexico, there are flourishing Christian communities. Everywhere the Korean Christian goes, both at home and abroad, he carries with him a virile, aggressive Christian faith.

IV. PROBLEMS AND TASKS

The exceptional situation which has developed in Korea brings the Church there face to face with primary problems and inescapable tasks. We must confine our review to five which bulk largely, because of their importance and urgency.

I. THE POSITION OF THE FOREIGN MISSIONARY IN THE DEVELOPMENT OF THE KOREAN CHURCH. A change has taken place in the position and relation of the foreign missionary to the Korean Church, which, happily, is so far free from friction and apparently in the right direction. During the first period above marked out, the foreign missionary controlled the Church in Korea. The native converts were too few, too new and untrained, to lend Korean colour to the Church. In 1891 there were only two churches ministered to by Korean pastors, and both men were unlicensed and unordained. All the churches were supervised by foreign missionaries and the work was practically wholly supported by foreign missionary money, only one church reporting that it paid the entire support of a native worker. The discipline and guidance of the Church was, therefore, in foreign hands and the native held but a secondary position.

In the second period Korean Christians began to appear in places of responsibility and to move on their own initiative in ordinary matters, but here again, the fitness, experience, and ability of the foreign missionary gave him the position of primacy, and all plans

and projects were brought to him for review and approval. Then a new development began to emerge. Out of the heavy persecution to which the Church was subjected arose strong, native Christian personalities, who became the intimate friends and counsellors of the missionaries and who, by experience and successes achieved in the position of lieutenants, became captains themselves. The missionaries were awake to the need of an efficient and competent native leadership and early laid the foundations for its training. Various factors combined to make the movement slow in the development of a native ministry, but of this we shall speak later.

The revival of 1907 was marked by the birth of a distinct and clearly defined Korean leadership. Men like Pastor Kil of the Presbyterian Church, and Pastors Kim Chang-sik and P. H. Choi, of the Methodist Church, rose to positions of eminent influence. With them have become associated men in educational work like Baron Yun Chi-ho, President of the Southern Methodist school at Songdo, and a number of young men who have studied in the universities of America and returned to their native land to enrich the Church with their genius and talent.

The Korean Church during the past quarter of a century has been growing strong, Koreans rising to positions of weight and influence in Church and community, their numbers being augmented by converts from the nobility and the official class and from among men of means in the non-Christian community, so that to-day the Korean Church has divested itself of the foreign appearance which it wore in the earlier years, and is becoming predominantly native in its outstanding features. No one rejoices over this more than the missionaries themselves. They remain the counsellors and guides of the native ministry and officials of the churches. They supervise great districts and parishes in evangelistic work. They are in charge of the institutional life in schools and seminaries, educating and training ministers, teachers, physicians, and laymen. They are at the head of the hospitals ministering to the many tens of thousands of Korean sick and afflicted. The foreign missionary shares his position of influence in the Korean Church to-day with outstanding Korean leaders, who by their personality and service have risen to become peers with him in the Church which God has raised up among the Korean people. The great problem which confronts the missionary will be that of so maintaining wise and sympathetic relationship with native Korean leadership in its

Plans and aspirations that friction shall not be developed, but through unity of purpose and of life the power of both foreigner and native alike may be multiplied.

2. THE DEVELOPMENT OF NATIVE AGENTS.—The developing of native agents in the Korean Church stands vitally related to three factors. In the first place the emergency created by the mass movement in Korea, due in part to the conditions prevailing among the people outlined in the former part of this article, but more largely to the systematic and aggressive activity of the Church, has emphasized the need for a trained native agency. The masses, filled with disappointment over the frustration of national aspirations, have turned to the hope found in the gospel message. This has made the non-Christians accessible, and in village and town the foreign missionary has been welcomed and the native evangelist received with increasing degree of cordiality. Throughout the history of missionary work emphasis has been placed upon the distribution of literature, and New Testaments, Gospels, and Christian tracts and books have been introduced into practically every town and village throughout the land. Christianity has thus become a universal topic of conversation, resulting in the disappearance of prejudices and the enlightenment of ignorance. The imagination of the people has been captivated and the new faith become one of their national enthusiasms. The only vital thing on the skyline of Korean thought has been Christianity. Thus an opportunity of high importance for beyond the ability of the foreign missionary to meet alone has emerged, calling for the development of native agency in the most rapid manner possible.

In the second place there is danger of a reaction. A mass movement cannot maintain itself perpetually. Korea, now incorporated into the Empire of Japan, is brought in touch with the secular forces of Japanese national life. Contact with this new and virile Asiatic civilization is already creating conditions which point to a change in the extent of the Christian opportunity. If the latter is utilized before it is too late, Christianity may hope to achieve its goal in Korea, but the situation cannot await the slow reinforcement of the foreign missionary forces and great stress must be laid upon native agency.

The third factor entering into this problem is the peril growing out of the necessity for rapid work on the part of the Church to gather in the harvest now so ripe. The new converts must be

instructed and trained. They need guidance and direction. Christian work to be permanent must be thorough, and to insure this, adequate training is necessary for the large number of native agents who have been raised up by the Church. This training falls into two lines of effort, that of lay-agency and that of the Christian ministry. Under present conditions these two merge together and it is difficult to locate the boundary line where lay-agency and its training ceases and ministerial development begins, but both are recognized and are being developed with an increasing degree of facility and success.

During the first and second periods of the Church in Korea, the missionaries were assisted in the work of developing, expanding, and instructing the Church by lay-agents consisting of unordained evangelists, pastor-teachers, helpers, and Bible-women. This lay-agency grew so rapidly and became such a powerful factor in the development of the Church that the strength and time of the missionaries were absorbed in its training and guidance, and the necessity for a distinct order of native ministers was not felt. This lay-agency was a natural evolution out of the conditions of the mass movement. For example:—A man from a neighbouring village attends church at the mission station and, becoming a Christian, invites the missionary or some Christian worker to visit him. Through his testimony and these visits a class of Christians is formed in his village with the house of the first convert as their meeting place. Regular services are maintained and in due time he becomes the leader and teacher of the group, giving his services free and extending the work to adjoining villages, which in their turn develop the beginnings of groups of Christians. The number of these village leaders multiplies rapidly, and village groups of Christians speedily take on the forms of church organization, creating obligations and problems which these untrained lay-agents have to meet. It therefore becomes necessary to provide for their special instruction and training. Thus arise training classes and Bible conferences, which have had a profound influence on the growth of the Church in Korea. The following will indicate their character: A class called the officers' class was held in one of the northern districts of the Presbyterian work in August 1911. It was attended by one hundred Church officers and workers, including twenty leaders, thirty-five deacons, and forty-five other men without office. Some of these walked a hundred miles in order to be present, and all of them paid

their own expenses coming and going and during the ten days in which they were in session. They were divided into three divisions for the purposes of study, taking up the epistles to Timothy and John's messages to the Seven Churches; Church history; the laws and beliefs of the Church in Korea; methods in preaching, and the significance and character of Christian worship. The subject of prayer, secret, family, public, and special, was considered. Vital topics such as the Christian home, schools, finance, and evangelism were discussed, and popular meetings were held each evening in which the Church, its establishment, its Head, its mission and its victory were presented. The class continued in session every day from nine o'clock in the morning until midnight, with the exception of two hours for meals. A great many matters relating to the connectional affairs throughout the district were discussed and the program for the year outlined.

This instance is typical of the plan followed in most of the missions, and gives an idea of the attention paid to the training of lay-agents and the method followed. Thus the missionary ardour of the Church is increased and confirmed, and the sense of personal responsibility and the fact that the laymen have a share in the work of extending the Church kept constantly in view.

It is not possible, because of the lack of definite statistics, to state the exact number of men giving their time entirely to the work of the Church in Korea, but the figures available indicate that there are between three hundred and seventy-five and four hundred, including ordained and unordained men. They minister to about two thousand five hundred churches and circuits, their work being largely reinforced by sub-pastoral and lay-agency. The missionaries have not been in haste to admit Koreans to the ordained ministry for several reasons. They felt that the Korean Church was not yet ready for such a development; that the men available should be first thoroughly tested and seasoned; that there should be proper intellectual training for the ministry and there was difficulty in providing facilities for such training; and that the large success achieved by the lay-ministry in the Church provided for immediate needs. In the earlier years of the work, moreover, conditions called for caution and hesitation.

By the year 1909 these conditions were modified and a change in the policy of the missionaries occurred. The wonderful growth of the Church made it an impossibility for the missionaries personally

to administer the rites of the Church, and the situation became embarrassing, especially in connection with Christian marriages. At the end of the first fifteen years it was felt that the time had come to admit Koreans to the ministry, and in the year 1901 two men were ordained in the Methodist communion. During the past ten years this number has been increased to about sixty men, who in the Presbyterian and Methodist Churches now bear office as ordained ministers. Full provision has been made for their training, two theological schools being maintained, one by Presbyterians in Pyeng Yang with one hundred and twenty-eight students enrolled, and one by Methodists at Seoul, with one hundred and thirty-two students enrolled. These are union schools, all the Presbyterians uniting in the school at Pyeng Yang and the two Methodist missions sending their ministerial candidates to the institution at Seoul.

In estimating the policy followed in determining the courses of study and the training of Korean ministers, certain considerations must be given full value. It has to be kept in mind that the men preparing for the Christian ministry in Korea are the first generation of Christians, in practically every case the candidate having been born in a non-Christian home and having felt the power of the non-Christian life. There are, therefore, forces in his personality constituting elements both of strength and weakness not found in the heart-life of the men who have only known the atmosphere of a Christian home. Further, these men come out of social and educational conditions peculiar to Korea, which necessarily must be reckoned with in determining the course of instruction. The matter of previous education and training is of serious importance. Again, they must return in their work as ministers to conditions which are peculiar to Korea and for which they must be specially fitted. Those who instruct them must know these conditions and adapt the training to the definite end in view.

These factors have made it necessary to add to regular theological instruction some elements of broad secular education. It has been found wise to lengthen the course of study, so that a student may spend three to six months in residence at the seminary and the balance of the year in the field doing what might be called laboratory work. This combination of study in residence with actual parish work and responsibility has been found most effective.

The courses of study are strongly biblical for practical reasons, the usual philosophical treatment of Christianity being enmeshed

with fundamental difficulties. To indicate but one of these, it was found that the standard theological writers of the West are difficult to adapt to the needs of the Korean ministry because of the fact that their works are projected from the standpoint of a philosophical doubt which prevails in western lands, and to give to the Koreans the content of their works, it would be necessary first of all to set up the doubts and debates that have been generated in European thought (but in which the Korean has no share and in which he is not particularly interested) and then knock over the man of straw thus created. The main intellectual difficulties with which the Korean ministry has to deal are those which grow out of the present idolatry of the people, a universal polytheistic conception of the Deity, untrue conceptions as to the origin of man, and a very rudimentary and, in most cases, perverted idea of the relation of the Deity to mankind. The Bible itself is, therefore, the main text-book, and in the teachings of law-giver, prophet, psalmist, and apostle are found the subject-matter of instruction and equipment for service in the ministry. In practical theology the same problem obtains. Church life, family life, community life, all are different from that prevailing in western lands, and the Korean ministry must necessarily be trained to meet them.

The men in the Korean ministry to-day are a carefully selected body of workers. They have been through the course of training marked out for the lay-agency and know all that it contains. They are men who read at least two languages, their own and Chinese. Some of them add to this Japanese and English. They are marked by affability, courage, missionary ardour, a deep conviction of the grievousness of sin, and a humble and invincible faith in the Deity of our Lord and in His atoning work upon the Cross. They are men of one Book and their preaching is marked by a thorough saturation of Bible matter. As a body they are eloquent, being forceful preachers, and many of them command the attention and admiration of the missionaries who are privileged to listen to their discourses.

As already indicated, the disparity between the number in the ministry and the Church membership is astonishing. The most generous estimates would give only one ordained Korean minister for each five thousand Korean Christians. If we include the unordained men, there is one for every seven hundred and fifty in the Christian community. This average, however, is materially

changed by adding in all the foreign missionaries. The native ministry will necessarily increase rapidly in the future, as the graduates from the theological schools help to swell the number of ministers.

3. PROBLEM OF A CHANGED POLITICAL STATUS.—The annexation of Korea to Japan was not an unexpected development and arose out of political necessities, which, from the standpoint of the Japanese Empire, had been growing insistent since the Tonghak uprising in 1893. Japan, following a policy of peaceful penetration was a growing force in the political life of Korea during the years that followed. Her political paramountcy was conceded by the Powers through her successes in the China-Japan and the Russo-Japan wars, resulting first in the protectorate proclaimed in 1905 and followed by the annexation in 1910. It was inevitable that the Church should feel the effect of these political changes. Christians represented no inconsiderable element in the population; their character and intimate relations with the missionaries who comprised the largest foreign body in Korea, the large number of students and young Koreans under the instruction and guidance of the Church, the influence of the Christians in the local communities where they lived, and the nationalism which finds nourishment and strength in the soil of Christianity, all combined to involve the Church in the trend of national affairs. These were trying times to the foreign missionaries, who, while deeply sympathizing with the Koreans in their grief over the loss of their national autonomy, wisely counselled submission and reconciliation to the political fate that had overtaken the country. Insurrection broke out in various parts, and the Church, being scattered throughout the zone of hostilities, necessarily suffered. Missionaries at times, and Christian leaders more often, were called upon to face situations of peril and danger. But throughout it all the Christians maintained self-restraint, no prominent Christian identifying himself with the insurgents, though a few young men who had been connected with the Churches espoused the insurgent cause. In view of the fact that the Korean Church shared with the mass of the nation in the feelings of humiliation and resentment which marked this period, it is the more remarkable that they chose the wiser course of bowing to the inevitable, and contributed in various sections by their influence and example to the maintenance of peace and order.

The great problem now confronting the Church in this con-

nection is that of adjustment to the policy of the suzerain power to consolidate its rule in Korea and assimilate the new populace. The Church finds itself working under altogether new conditions compared with those which prevailed under Korean autonomy. The Japanese Government has extended its laws together with the machinery for their enforcement to Korea, and the result has been a great change for the better along material lines. It has reformed the system of taxation and finance, taken control of education, projected a large program for the industrial and commercial development of the people, undertaken vast public works, and has introduced into all the zones of Korean life the principles and ideals of Japan. Everything now is in accordance with fixed principles of government. There are codes of law with which the missionaries and church members must familiarize themselves. Necessarily it takes time for such a radical change as that from the old Korean order to the present Japanese system to become understood, and while on the whole matters have moved smoothly there have not been lacking difficulties and misunderstandings. These have all been negotiated to a satisfactory settlement. The Church confines itself strictly to its work of moral and spiritual uplift and abstains from all involvement in politics.

4. THE RELATION OF THE CHURCH TO COMMON EDUCATION.—Korea possessed high ideals of education, but held to an ancient system that was utterly inadequate to train men for modern life. There were no public schools and the private schools provided only a smattering of knowledge, including the Chinese ideographs, Chinese history and philosophy, and daily instruction in the tenets of the Confucian religion. The missionaries immediately established modern schools in which such elementary studies as arithmetic, geography, and science were taught. Thus they introduced the method and curricula of modern education. They created text-books in the native language, laying the foundation of the present text-book system. They transplanted the scientific and technical terminology of modern education, fundamentally influencing the development of the language. They brought to the attention of the Korean people the Christian idea of schools for girls, which until then was foreign to Korean thought. This latter idea at first impressed the Koreans as an innovation of doubtful value, but schools were established and the practicability of education for women so thoroughly vindicated that it has become part of modern Korean life.

Urgent reasons developed to emphasize the need of Christian schools. The growth of the Church community brought to the fore the question of education of its own children, for it is not possible to train Christian boys in Confucian schools, especially such as prevailed in Korea in those early days, and of schools for girls there were none. Therefore the organization of churches in towns and villages necessitated the establishment of schools. Non-Christian were glad to avail themselves of the privileges of these Christian schools and thus a school constituency was created. By 1909 the Government reports indicated that there were more than fifty thousand in attendance upon these Christian schools, constituting nearly two-thirds of all the school children in attendance on modern schools in Korea. It seemed as though the Christian Church would become the training school of the childhood of Korea. But this situation developed some embarrassing difficulties. It was impossible to provide appropriate buildings for these schools and a strain was put upon the financial resources of the Church which made itself felt at other points in church life, especially in connection with the support of native evangelistic workers and the building of churches. It was impossible to provide properly trained teachers for these schools, and ill-equipped and unprepared students from the central institutes of the missions were drafted into service against the wish of the missionaries. The lack of an adequate supply of teachers caused an unhealthy rise in the salaries offered, which resulted in complications in the scheme of support in all the institutional work of the missions.

When the Japanese protectorate was proclaimed, the new Government soon directed its attention to education and the status of mission schools came under review. This was inevitable for the education of the children of a nation is necessarily regarded as one of the primary functions of government, the responsibility for which the authorities declared they could not vacate. The matter became one of negotiation between the Japanese protectorate and the American Government with the result that an agreement was entered into that the Government would regard with gratitude all assistance that the missionaries could render in the work of education, but would require the registration of all schools and their conformity to regulations and standards determined by Government. It is under this system of regulation that the schools are carried on to-day.

The present is the period of transition in the development of these schools. The three grades of elementary, academic, and college instruction have been established on a permanent basis, uniform grades of instruction adopted, an increasingly qualified body of instructors trained, and success achieved in spite of the problems which enumber the situation. At the end of 1909 the total student body in the Christian schools was as follows:—college students, 28; boarding and high school students, 2609; pupils in elementary schools, 19,077. At the time of writing (1911) the college students number 76; those in boarding and high schools show a slight increase, as do the pupils in elementary schools. Taking these statistics for our base, the Christian elementary schools in Korea had three times as many pupils in attendance in 1909 as the corresponding Christian schools in Japan proper, while compared with China, Korea showed only twenty per cent. less than the entire attendance on the Christian elementary schools there. The outstanding problem confronting the Christian leadership to-day in Korea is to develop and equip these elementary schools so that they will conform to government standards, provide for effective high school and academic instruction, and establish one union Christian college fully equipped in buildings, staff, and endowment for its task. Industrial departments are maintained in connection with the present high schools and colleges. A union medical school is attached to the Severance Hospital at Seoul and is sending out finely equipped graduate physicians who are earnest Christian men. The urgent need is for a greatly improved equipment for all educational work in Korea.

5. THE PROBLEM OF NON-CHRISTIAN MOVEMENTS.—The native religious systems of Korea have offered no particular obstacle to the success of the Christian propaganda, and organized opposition and strife have not developed. There are not lacking movements, however, in the non-Christian community which may become rivals and antagonists of Christianity. Three of these invite special attention.

In the first place the peculiar religious genius of Korea has expressed itself in the development of an eclectic system of religious belief called the Tonghak or Eastern Learning, to distinguish it from the Sôhak or Western Learning, by which name Christianity has been designated among the scholar class. This Tonghak arose in 1851, being a combination of Buddhism, Confucianism, and Animism,

with a slight dilution of Christian thought, for which, however, it makes no acknowledgment. Proscribed at first by the Korean Government, by 1893 it had gathered sufficient strength to rise in a rebellion which led to the China-Japan war. At the conclusion of that struggle it changed its name to Chundo-kyo or Religion of the Heavenly Way. After the China-Japan war it organized a political annex which took the name of Ilchin-hoi or United Progress Party and identified itself with Japanese interests, becoming the pro-Japanese party in Korea. This political annex of the Chundo-kyo is said to have numbered at one time four hundred thousand members and to have been in control of large funds raised by assessment among its members. After the annexation the Ilchin-hoi was disbanded by the Japanese Government though the religious end under the above name of Chundo-kyo continues in existence. There are no facts as to its strength at the present time. The Chundo-kyo has from time to time committed overt acts against Christians and the followers of this cult are not friendly to the progress of Christianity.

Secondly, the establishment of the protectorate was followed by a missionary program on the part of Japanese Buddhists to revive ancient Buddhism in Korea. Well known representatives of the Honganji came to Korea and in 1906 formed an association of Korean Buddhists in Seoul, which in 1910 reported a membership of seven thousand. Students from the Buddhist University in Tokyo reinforced the work, and schools were established for the training of Korean Buddhists, the education of children, and the study of the Korean language by Buddhist missionaries. Conferences were held with representatives of Korean temples and monasteries from various parts of the land. An annual budget of 110,000 yen was raised by the Japanese Buddhists for the work in Korea. Efforts were made to establish new temples and foci for Buddhist propaganda in all the provinces, and it is claimed that one hundred and thirty-three temples and religious houses have been established by Japanese Buddhists in Korea. It is possible that some of these are for the accommodation of Japanese settlers. Missionary zeal has been manifested by the holding of street meetings, and some of the evangelistic methods of Christian missions have been adopted. It is too early to discover what degree of success will attend this movement. Those engaged in it complain of the ignorance of the Koreans themselves, and the handicap under which the Japanese priests

labour in not knowing the Korean language. Representative Japanese papers such as the *Seoul Press* and the *Japan Times* have accorded this propaganda a chilly reception. So far Korean Buddhism seems to be so absolutely defunct that there is no power of response left in it.

There is also, in the third place, an attempt made to revive Confucianism which may result in larger success than that which has met Buddhism. A wave of new interest in Confucius and his system has recently swept over China and Japan and it was inevitable that it should be felt in Korea. On 15th June 1911 the Governor-General of Korea, Count Terauchi, issued in the official gazette, regulations for the establishment of the Keigaku-In or "Institute for the Study of the Classics." Distinguished Korean peers have accepted office in the directory of the Institute, which thus enjoys some social and political élat.

Korea so far has been preserved from the invasion of its thought-life by western agnosticism and the philosophic doubt of Christianity. A few of the Korean students in touch with modern learning in America and Japan have not been free from this intellectual infection, but so far they have failed to introduce it into Korea. It is too much to believe that this will always be the case, but before it develops into a menace Christianity has a golden opportunity which every dictate of wisdom and strategy call it to realize without loss of time.

THE IDEAL OF WOMANHOOD FACTOR IN MISSIONARY WORK

I. THE INFLUENCE OF CHRISTIANITY ON POSITION OF WOMEN

By Miss ELEANOR McDOUGALL, M.A.

It is extremely difficult to form a clear idea of the position of women at any date in history, or indeed of their present position, if the question concerns the world of two thousand years ago. The difficulties are almost insuperable. There is extraordinary evidence; such evidence as can be found is often conflicting and it is impossible to say whether it is typical. It is a striking fact that so little is known about women in pre-Christian history that so little is known about them. Such women as are mentioned in history are nearly all of high rank, and therefore exceptional persons, and if a woman is mentioned it is generally because she is in some way extraordinary and not typical of her sex. The evidence comes almost entirely from masculine sources.

One obvious fact should be borne in mind when comparing the position of women at different dates, namely, that race is an important element in the question. There can be no doubt, for instance, that the fact of her sex brought far fewer disadvantages to a Teuton than to an Athenian woman. But for our present purpose it must suffice to sketch as rapidly as possible the apparent position of women in those nations on which the light of Christianity shone—the Jewish, the Greek, and the Roman.

It is quite clear that in primitive times the lot of women was neither happy nor satisfactory. Here of course we must guard against the exaggeration which is so dangerous in this matter. A lot of men also was full of suffering. It would not be easy to say which the burden of physical pain fell more heavily: on men constantly exposed to danger and suffering in coalition

1929

REPORT OF PROGRESS

| State | Number of specimens | Number of specimens | Number of specimens | Number of specimens |
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| California | 1 | 1 | 1 | 1 |
| Colorado | 1 | 1 | 1 | 1 |
| Florida | 1 | 1 | 1 | 1 |
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| Illinois | 1 | 1 | 1 | 1 |
| Indiana | 1 | 1 | 1 | 1 |
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| Kansas | 1 | 1 | 1 | 1 |
| Michigan | 1 | 1 | 1 | 1 |
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| Mississippi | 1 | 1 | 1 | 1 |
| Missouri | 1 | 1 | 1 | 1 |
| Montana | 1 | 1 | 1 | 1 |
| Nebraska | 1 | 1 | 1 | 1 |
| Nevada | 1 | 1 | 1 | 1 |
| New York | 1 | 1 | 1 | 1 |
| North Carolina | 1 | 1 | 1 | 1 |
| North Dakota | 1 | 1 | 1 | 1 |
| Ohio | 1 | 1 | 1 | 1 |
| Oklahoma | 1 | 1 | 1 | 1 |
| Oregon | 1 | 1 | 1 | 1 |
| Pennsylvania | 1 | 1 | 1 | 1 |
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| South Carolina | 1 | 1 | 1 | 1 |
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| Texas | 1 | 1 | 1 | 1 |
| Utah | 1 | 1 | 1 | 1 |
| Vermont | 1 | 1 | 1 | 1 |
| Virginia | 1 | 1 | 1 | 1 |
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I hereby certify that the above is a true and correct copy of the original as shown to me by the person who produced it.

Notary Public for the State of New York
 My Commission Expires on _____

 Notary Public

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and pre-empt for the future those fields and every field of Christian activity and of opportunity which the young Church is unable, not unwilling, to lay hold of for itself, or which it has not as yet the vision to see. (7) The Mission as a Mission has no call to give secular education to non-Christians, but it should, to the extent of its ability, give a broad education to the greatest possible number of its sons and daughters. (8) The Mission exists only for the Church; it should not even consider permanency, and should make all its work tend to its own withdrawal as soon as the ends which it seeks are accomplished."

These are excellent principles, but it is clear that they are not peculiar to Korea. With the possible exception of number seven, they are among the axioms of sound missionary policy everywhere; and the only change that could be suggested in number seven would be to make the last clause read: "give a broad Christian education to its sons and daughters, and to such others as it can bring under direct religious influence for the forming of Christian character." These principles account very satisfactorily for results anywhere, but they do not explain why results in Korea have been more quickly achieved than in some other mission fields where substantially the same principles have governed the work. Evidently we must look for something in Korea that is more distinctive. Among a number of such factors that might be enumerated, the following may be mentioned:

First: Koreans are temperamentally more docile and emotional than Chinese and Japanese, so that it is easier to make an impression upon them.

Second: For centuries Korea was a vassal of its powerful neighbors and was subject to foreign domination. Politically small and weak in comparison with the strong adjoining nations, the Koreans had become accustomed to being led from the outside. When, therefore, the missionary gained entrance, he found less national independence and self-sufficiency to be overcome than in China and Japan, which from time immemorial had regarded foreign-

ers as inferiors and suppliants. To the Korean, on the contrary, the missionary appeared as a superior being.

Third: While ancestral and demon worship were formidable obstacles, there was no powerful state religion as in most other Asiatic countries, so that there was no influential and strongly entrenched priestly class to oppose the missionaries. Buddhist monks were regarded with contempt, and their loyalty was so distrusted that they were not permitted to enter the capital. The real religion of Korea was Animism, and animistic peoples are usually the readiest to respond to the gospel message. Their lives are spent in constant fear of demons. Christianity comes to them as a blessed deliverance. Uganda, the Kameruns, and the South Sea Islands are illustrations of this. The marvellous success of the Baptists in Burma has been chiefly among those elements of the population in which animistic ideas were strongest. In Korea, also, the notable success of missionary work has been influenced in no small degree by the fact that the real religion of the people is Animism. It would be difficult to exaggerate the terror in which the people lived. When the missionary went among them with his message of emancipation from fear, the tidings seemed almost too good to be true.

Fourth: Poverty, oppression and distress, resulting from excessive taxation and the corrupt administration of justice, had begotten in many minds a longing for relief, and a hope that the missionary could secure it for them. A Methodist missionary told me that most of those who came to the missionary for the first time were influenced by this motive. Beyond any other people that I saw in Asia, the Koreans impressed me as pathetically stretching out their hands for help and guidance out of bitter bondage. In accepting Christianity, they had less to lose in a worldly way than the Chinese and Japanese. In countries where another religion is an established state institution of which the Emperor is the head, or as in India where it is fortified by walls of caste, or as in Turkey and Persia where Islam is an implacable foe, the resisting power of the na-

tional system is enormous. A confession of Christ often cuts a man off from the associations that he most values. He is usually disowned by his family, ostracized by society, and ruined in business. The Korean did not always find the transition to Christianity easy, but, except at the beginning of missionary effort, he encountered nothing like the obstacles that the convert had to surmount in some other lands.

Fifth: It is comparatively easy to induce converts to become personal workers for Christ among their own people in a country like Korea. The typical Korean had fewer interests to occupy his attention. He commanded a larger proportion of his own time, and he was more amenable to missionary direction than converts in such countries as China, Japan, and India, where society is more highly developed, where relations are more complicated, where social and business status is more rigidly fixed, where the struggle for livelihood makes severer demands upon time and strength, and where that pride and reserve which all civilized men feel, in some measure at least, make them more conservative in proclaiming a new faith, with perhaps the consequent loss of social and business advantages.

Sixth: The experience of the helpless people during the China-Japan War of 1894 disarmed suspicion and turned the tide of popular sentiment. As they saw the hostile armies fighting in their cities, devastating their fields and destroying their homes, they turned in a frenzy of fear and dismay to the friendly missionary, beseeching him to save them; and their hearts were won by the sympathy and devotion of the missionary's response.

Seventh: The favor of the court was a factor that should not be left out of account. The Emperor openly befriended the missionaries. I have referred in a former chapter to the facts that at the beginning of missionary work Doctor Allen saved the life of the King's nephew, that the grateful monarch gave him a hospital, and that after the murder of the Queen, when the terrified ruler expected his own assassination, he found counsel and courage in the missionaries.

The Emperor personally expressed to me his remembrance of their fidelity in his hour of peril. His favor meant no spiritual help, but the Imperial smile counted for much in an Oriental country, and few Koreans were disposed to antagonize those whom the Emperor favored.

One should not fall into the error of Gibbon, who, in his *History of the Decline and Fall of the Roman Empire*, ignored a primary cause of the rapid growth of the Christian Church in the first centuries of the Christian era, and emphasized only the secondary causes, which he defined as the inflexible zeal of the Christians; the doctrine of a future life; the miraculous powers ascribed to the primitive Church; the pure and austere morals of the Christians; the union and discipline of the Christian republic. These were, indeed, powerful contributory influences; but of themselves they would hardly have carried Christianity so far and sustained it so long. In Korea, as in the Roman Empire, the causes that have been mentioned need to be supplemented by the fact that no one of them, nor all of them combined, fully account for such triumphs of the gospel as Korea has witnessed. They undoubtedly prepared the way for the missionaries; but the best soil in the world will produce nothing of value unless the right seed is sowed and properly cultivated. We must, therefore, include in our survey the inherent character of the gospel, its satisfaction of the hunger of the soul, and its mighty expansive power under the divine influence. But I am discussing now, not what regenerates human hearts in all lands, but the special circumstances which made man's work less difficult in Korea than in some other fields where the same kind of seed, planted with equal faithfulness, was longer in germinating, and where like methods and care in cultivation resulted in less bountiful harvests. The conditions that have been described created a state of receptivity in the Korean mind, a remarkable preparation of the soil for the gospel seed. Korea was like a Western prairie, ready for the plough of the husbandman and able to yield a harvest the first season; while the vaster, haughtier, more stubborn, phlegmatic, and self-satisfied

THE GENERAL COUNCIL OF PROTESTANT EVANGELICAL MISSIONS IN KOREA.

PARTIAL STATISTICAL REPORT, YEAR 1907.

For lack of data and uniformity in the statistical tables of various churches, a complete statistical report of the General Council this year is impossible.

| | Foreign Missionaries. | | | | Native workers. | Full members. | Church Statistics. | | | | Total Adherents. | Sunday schools. | |
|--------------------------------|-----------------------|--------|---------------|--------|-----------------|---------------|-----------------------|-------------------|------------------------------|----------|------------------|-----------------|---------------|
| | Male. | Wives. | Single women. | Total. | | | Baptized during year. | Infants baptized. | Catechumens or Probationers. | Seekers. | | No. of S. S. | Members-ship. |
| Presbyterian (North)..... | 37 | 33 | 9 | 79 | 493 | 15153 | 3421 | 1009 | 16721 | 23113 | 54987 | 596 | 49545 |
| Methodist Episcopal | 15 | 13 | 14 | 42 | 220 | *3885 | 3000 | 553 | *19570 | 16158 | 39613 | 153 | 12333 |
| Presbyterian (South)..... | 12 | 8 | 4 | 24 | 44 | 1961 | 970 | 178 | 2098 | 5208 | 9267 | 55 | 1784 |
| Methodist Episcopal, South ... | 7 | 6 | 8 | 21 | 46 | 1985 | 712 | 141 | 3025 | | 5010 | 33 | 1770 |
| Canadian Presbyterian | 6 | 4 | 4 | 14 | 42 | 814 | 184 | 101 | 803 | 2213 | 3830 | 58 | 3366 |
| Australian Presbyterian | 3 | 2 | 5 | 10 | 18 | 227 | | 62 | 253 | 253 | 792 | 5 | 204 |
| Total | 80 | 66 | 44 | 190 | 863 | 24025 | 8287 | 2044 | 42470 | 46945 | 113499 | 900 | 69002 |

| | Schools. | | | | | | Total No. of Students. | Self-supporting Schools. | Meeting Places. | Churches and Chapels. | Contributions to all purposes in Japanese yen. |
|--------------------------------|---------------|------------|--------------------------|------------|----------------|-----------|------------------------|--------------------------|-----------------|-----------------------|--|
| | Theolog-ical. | Stu-dents. | Schools of Higher Grade. | Stu-dents. | Other Schools. | Students. | | | | | |
| Presbyterian (North)..... | 1 | 58 | 13 | 764 | 344 | 6742 | 7564 | 324 | 767 | 523 | 80264.65 |
| Methodist Episcopal | 1 | 480 | 3 | 249 | 103 | 3538 | 4267 | †103 | 279 | 219 | 27018.75 |
| Presbyterian (South)..... | | 6 | 1 | 20 | 34 | 481 | 507 | 16 | 169 | 121 | 8698.60 |
| Methodist Episcopal, South ... | | | 4 | 251 | 3 | 82 | 333 | 2 | 181 | 89 | 4760.53 |
| Canadian Presbyterian | | 3 | | | 17 | 305 | 308 | 14 | 60 | 46 | 5146.60 |
| Australian Presbyterian | | 1 | 1 | 7 | 7 | 301 | 309 | | 23 | 10 | |
| Total | 2 | 548 | 22 | 1291 | 508 | 11449 | 13288 | 469 | 1479 | 1008 | 125889.13 |

* The Methodist Episcopal Church has many communicants among the Probationers who have not yet been received into full membership.
 † Some of these schools may receive a small contribution from mission funds.

C. G. HOUNSHELL, Statistician.

Ho Sung-Ho
Early Prot Mission Unit EC 40.

MOFFETT

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started with the arrival of Horace Underwood. Even though Allen had already been in Korea for one year by that time, Allen's work was still limited to that of medical service. Preaching the Gospel was still prohibited legally. Underwood took a bold step only one year after his arrival in Korea. He baptized secretly Mr. Toh Sa No on July 11, 1886. Thus Mr. No became the first Korean Protestant who was baptized on Korean soil.²² By this time Mr. Sang Yoon Suh, who had been converted by Ross in Manchuria came to Seoul to meet Underwood and become his helper.²³

Allen and his assistant, Dr. Hohn W Heron, who arrived in June, 1885 strongly opposed the baptism for fear of the supposed threat and punishment from the Korean government. Even the board of the missions opposed the direct approach of Underwood because they did not want to violate Korean law. However, Underwood kept on practicing baptism wherever he went, once even in China when he visited there. Furthermore, Underwood could not avoid Korean Christians who were eager enough to travel 220 miles on foot to be baptized.²⁴

In Sep, 1887 the first protestant church was organized in Seoul Korea with 14 members. Most of them were led to Christ by the men who were converted by Ross in Manchuria. Especially Mr. Sang Yoon Suh won his countrymen to Christ in his hometown, Sorai, which is located about 200 miles northwest of Seoul in Whanghai province. Out of 58 houses in the village, the adults of 50 houses claimed to be Christians. Entirely by their own efforts and money, the first indigenous church was built in Korea. Dr. L. George Paik, therefore, called this village "the cradle of Protestant Christianity in Korea."²⁵ From this time on the Presbyterian Church grew rapidly. By 1890, there were 114 baptized Protestant Christians in Korea.²⁶ And the missionary work began to extend its boundaries from Seoul nationwide. The Presbyterians gained in momentum of growth with the arrival of Samuel A. Moffett.

Samuel Austinⁿ Moffett came to Korea on Jan 25, 1890 at his 26th birthday. Martha Huntley's description of the person of Moffett reads, "He was positive though

1890

not so enthusiastic as Underwood; judicial and discriminating but not thorny like Allen; quieter in his zeal than Appenzeller; neither brilliant nor creative in the sense Gale was, but highly intelligent, steady and focussed. A marvel of balance, Samuel Moffett was a genial man liked by all."²⁷

Moffett mastered the Korean language comparatively within a short time, thus Underwood reported, "Mr. Moffett passed ^{an} exceptionally fine examination, ...and bids fair to be one of the first students of the language."²⁸ One of the greatest contributions that Moffett made to Korean Church History was that he expanded the territory of Christianity to the northern part of Korea from Seoul. Samuel Moffett wrote when he visited Pyongyang in 1890, "...Very little evangelistic work has been done here..... Our own work consists of three baptized men, three reported believers and several interested friends of these. They are without direction or leadership and have no regular meeting."²⁹

Upon this realization Moffett traveled with James Gale, a Canadian independent missionary, and with Korean evangelists with two pack ponies. Their trip was so successful as Moffett reported, "We preached to hundreds of people who had never heard the gospel. We found them ready to listen.... The North is open for successful work."³⁰ Moffett should also be credited for developing the concept of identification in mission work, which was considered to be one of the secret keys of successful missionary work in Korea. To lead the people to Christ, Moffett went far in identifying himself with the native Koreans by living in one Korean room, by making a direct contact with the people and by letting them enter into his life.³¹ Besides this, Moffett influenced many young people who became prominent national leaders such as Do San, A^hnn Chang Ho.³²

One of the most important facts that should be noticed is that Moffett directly contributed to the rapid church growth in Pyongyang area from 1894 to 1906. In the spring of 1894 when Moffett was in Seoul, the governor of the Pyongyang began a severe persecution against Christians. Upon hearing the news, Moffett

- 21 Hunt, p.23.
- 22 Shearer, p.38.
- 23 Buskirk, p.36.
- 24 Shearer, p.43.
- 25 Ibid., pp.41-44.
- 26 Buskirk, p.38.
- 27 Martha Huntley, Caring, Growing, Changing: A History of the Protestant Mission In Korea. (New York: Rriendship Press, 1984), p.57.
- 28 Ibid., p.57.
- 29 Ibid., p.58.
- 30 Shearer, pp.46-47.
- 31 Shearer, pp.46-47.
- 32 Moffett, Class note of 4-27-87.
- 33 Shearer, pp.114-118.
- 34 Ibid., p.168.
- 35 Ibid., p.169.
- 36 Kyung Bae Min, Korean Church History. (Seoul: Dae Han Christian Publishing Company, 1985), pp.236-237.
- 37 The Bible Institute Colportage Association, Korea its Wonder-Works. Chicago, p.1.
- 38 Shearer.p.172.
- 39 Ibid., pp.175-176.
- 40 Ibid., pp.158-159.
- 41 Ibid., pp.160-162.